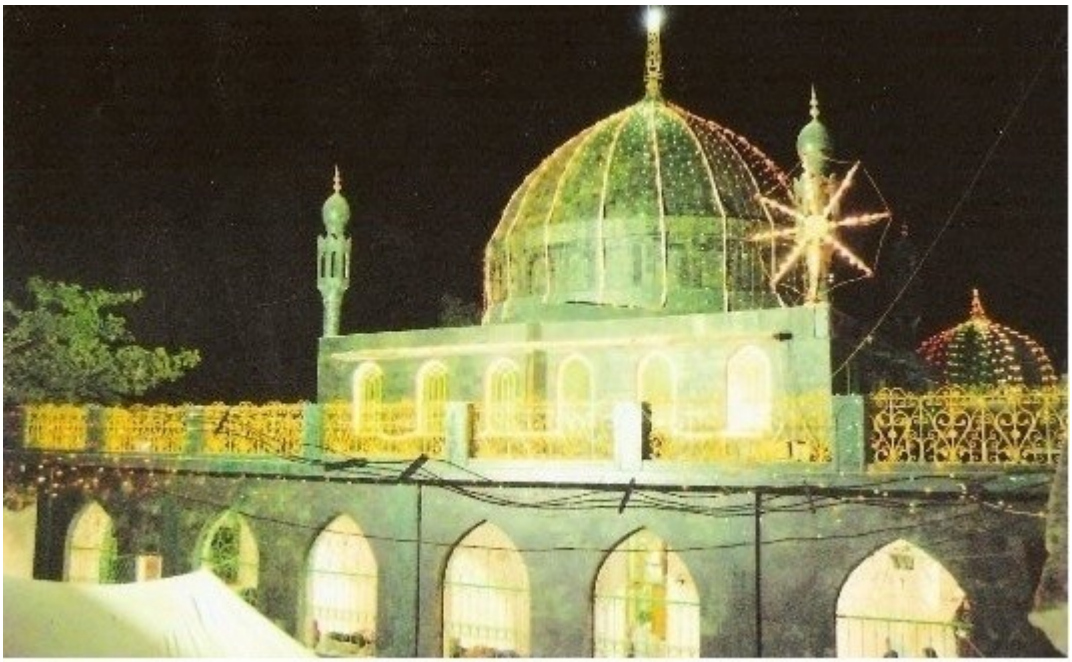
Karamat –E-Sarwari



The mausoleum of Hazrat Syed Shah Afzal Biabani R.A.

Translated by
A. Hafeez
Amazon Kindle author

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My three poems

Please find my three poems which are as follows and these are well known and famous since my college days and which were already published in the Anwar Uloom Hyderabad College Magazine of Hyderabad and now I have added these poems in this book.

1.The Taj Mahal

In the darkness of night
I visited the tomb of white
Full beautiful in the glorious moonlight
Shah Jahan’s love and Mumtaz’s beauty
Making fun of today’s love and poverty
No-one leaves without feelings of beauty
After seeing the Taj Mahal’s majesty
The Taj was reminding me of the duty of love

And showing the king’s power of love
Even today in the darkness of strife
The Taj is preaching a lesson of love and life.
By Mohammed Abdul Hafeez

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2. In Thy memory

Her death day came with memories of fragrance
Which shaken the depth of our the sad memories
Even the seasonal changes and otherworldly affairs
Could not diminish away her sad loving memories
Due to the saddest grief, our souls are broken
We are worldly losers and our hearts are broken
Oh: her saddest old memories you must not die
Guide us to cover the deliverances of the world
Oh: the heavenly Lord takes Thou care of this soul
Who never faced any worldly peace and pleasure.
By Mohammed Abdul Hafeez

3.The Dim flame

At the flame of her life was going to dim
No one of us not there to say goodbye
It is how painful for our whole lives
That we cannot see her at death time
Death is sure for every human beings
But how her strange death was true?
Her loving relatives were far from her
And they cannot reach for the last visit
We should believe in the heavenly Lord
Who made our vast and human land
She has gained a position in the grave
So, We should not worry Allah is great.

By A. Hafeez

==========

The author wept very much at the Kazipet grave-yard

The author upon his return from his service of the foreign country visited Kazipet after a gap of many years the grave of his grandfather and grandmother at Kazipet recently in the month of May 2014.

When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so they are available in good condition.

As both graves are under the big old Neem tree so there is too much shade, as well as so much cold and peaceful atmosphere and comfort, is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the graveyard. For this reason, an atmosphere of coolness and peace condition is there and due to this reason, there will be thinking arise in the mind of the author that both of them living in a peaceful condition.

However, the author wept too much there because his grandfather who was administrator of the shrine of Kazipet for many years and his grandmother who lived in Kazipet village for many years and she did many endeavors there and she helped many needy women and children there so now both of them are buried in the graveyard of

Kazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

--

The connection of the translator's family members with Kazipet

When my grand dad Sheikh Dadan Saheb reached Kazipet on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu Anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu Anhu. When my grand dad became his disciple and he left immediately the following things.

1 He left his superior post of the superintendent the police.

2.He left his native place of Medak.

3.He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu Anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot, my granddad had constructed a big house (Gulshan

Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is A. Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book 'Tadkiratal Awliya' by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book 'Muslims Saints and Mystics' was already published by A. S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country in Saud
Arabia for many years and have one son and his name is Mohammed Abdul Wasi Rabbani, who was studying in St. Dominic's school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulberga and he is an IT Engineer and working abroad. We are having four little grandchildren and their names are as follows and among them, Shehzan is very smart boy and my wife’s name is Ather Fatima and my daughter in law’s name is Juhi Yasmeen and she was educated in St. Dominic's school Salimnagar colony Hyderabad, Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing the translation of Sufi works and my translated first episode is available with the following publication note of Mr. David Rosenbaum of the New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa Begum were born there. In Kazipet my father married to Akthar Begum, daughter of Mr. Abdul Majeed of the Bider district who was

working at that time in the education department as an education officer. After many years of service at Kazipet Dargah Sharif (shrine) with great fame and good name, my granddad passed away and upon his death, our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the backside of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. (R. A.)

During 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission.

We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. And Hazrat Syed Shah Sarwar Biabani R.A. At Kazipet on regular basis.

An event of the theft during the service of a period of my grandfather at Kazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani, this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H.The Nizam of Hyderabad, there was every month the royal grant which was used to reach the custodian of the Kazipet shrine through the supervisor from the government treasury. From there it will reach the administrator of the estate and who will be used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building, the staff members were waiting for him to receive their salaries from him and but at last, they were able to know that the supervisor was fled from Kazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Kazipet was in Hyderabad. So the Estate administrator Sheikh Dadan Saheb , who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of Biography of Hazrat Syed Shah Ghulam Afzal Biabani and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply, Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learned by me that the estate administrator Sheikh Dadan former superintendent of the police was sent the letters by post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan Saheb who is the grandfather of this translator and whose memory this event was specially translated from the following book for the information of the readers of the International Internet Libraries in the U.S.A. and other countries. Upon this, it has happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learned later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this, he was given the travel expenses from Hyderabad to Kazipet to the supervisor of the Nobat Khana (drum house) and was sent him from Hyderabad to Kazipet and he was given the instruction to the estate administrator which is as follows.

" That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is a poor person having small children with him so they will become economically poor and will be destroyed in this

matter. Arrange the salary of Nobat Khana staff members from another fund."

So after some days, the supervisor was coming back to Kazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Kazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book '*Lemat Biyabani'*
By Syed Khaja Sadat Hussain Biyabani
Translated Mohammed Abdul Hafeez

My request

In the last, I request the readers of this article to pray for our grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter.

I am also obliged to the unknown visitors of the graves of my grandfather and grandmother at the graveyard of Kazipet shrine for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention

so I will pray for them in this matter and extend my heartfelt thanks in this matter.

My prayers

I will pray for unknown visitors to the graves of my ancestors
So that they can live longer and to follow the Islamic right path

Hafeez is obliged much in this matter for their kind gesture
Which is much help to my grandparents for prayers and flowers

A.HAFEEZ

-

Dear Mr. A.Hafeez Sahib
Wa Alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah SWT

bless you with the spiritual support of Hadrat Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries. I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-Zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hadrat Mashooq Allah R.A from the above-mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri
5873 E Beverly Circle
Hanover Park IL 60133
Cell# 847-436-8535

In the loving memory of my mother

Mother you lived long and left us on 3rd November 2016
And showed us life by drawing a good road map of life

You protected us since childhood till the present time
So we cannot ignore you during our entire period of life

Your life was not at all dull in the wasteful ways
It was an example of the struggle for a happy life

Your determination was so great to fight the life
By such you have good benefits you have gained

You acted in the world, but also active in the religion
Your presence was a grace due to the kindness of God

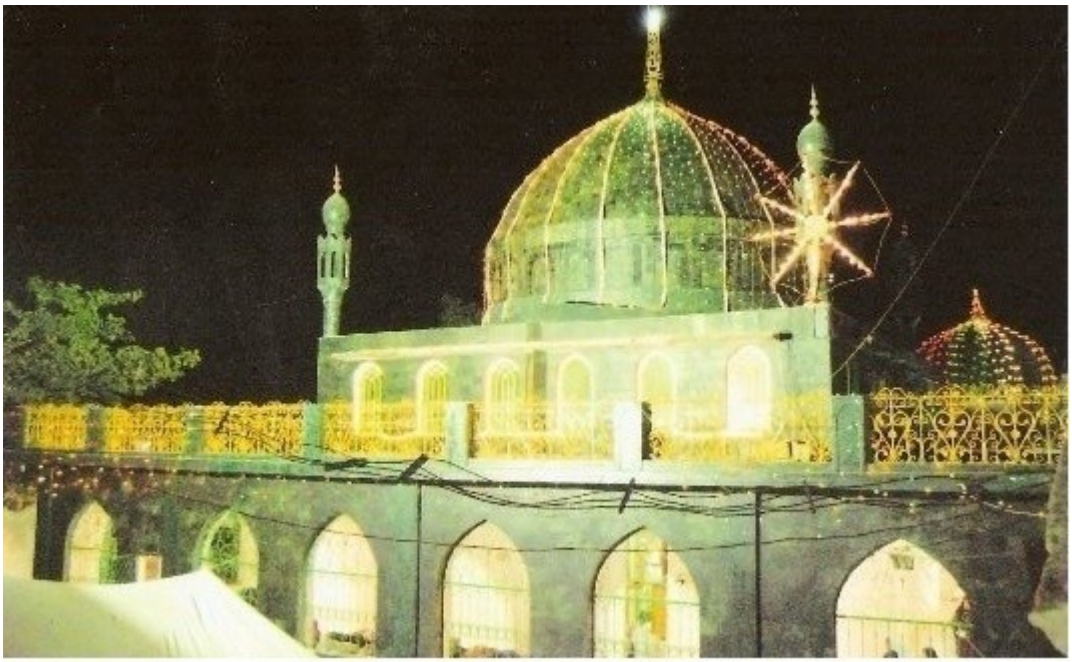
After your demise, was a loss and damage in the house
Her name Akhter, she was a star of the luck in her life

Her life journey was ended in 6 days in the hospital
Left on us an impression which cannot be removed

Oh God, you have been given a position in the world
Kindly bestow the mercy on her final resting place

A. Hafeez

Karamat –E-Sawari



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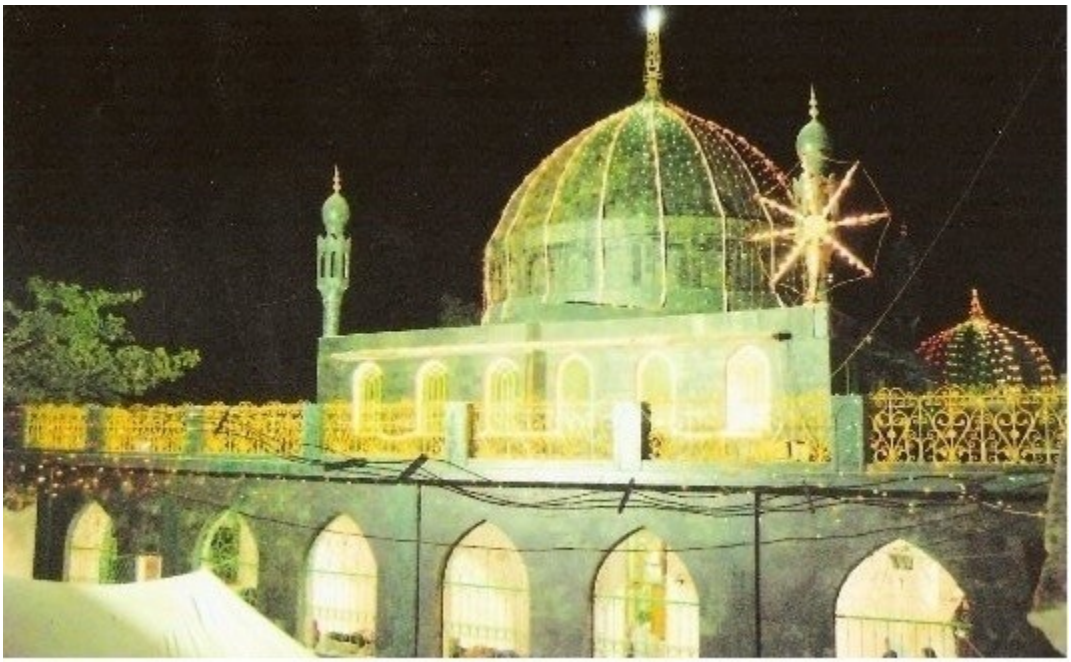
In the praise of Hazrat Syed Shah Sarwar Biabani R.A.



The mausoleum of Hazrat Syed Shah Afzal Biabani R.A.

It is sorrow, oh: sky you have taken away the light of Allah
I swear in name of faith you have given us a mountain of grief

There are no happiness and pleasure of life so to bear mourning
Because due to this loss and grief, I suffered a lot in this matter

I am busy from morning till evening in this great grief of my life
During day due to this problem which made me weak and lean

Oh my: Khizer where you are, for God sake, show me your face
Oh: the leader of caravan why you are hiding your face from us

But like you there is no personality can be seen in the world
And you have started, benefits of the mysticism in the world

The lovers of reality were around you like the moth of the light
Oh: The light of Allah you have spread the light in the world

Afzal affected and who keeps your beloved name with him
Be kind to him as he will keep all your works alive till his life.

By
A. Hafeez

Preface

This book Karamat Sarwari and this is a new book and which is publishing in the year 2021 in the English language. Please note it is a biography book about Hazrat Syed Shah Sarwar Biabani written by Hazrat Syed Darwesh Mohiuddin Quaderi in the Urdu language and the first time I am translating this great book in the English edition for the international editions.

This is a small book in which the biography of Hazrat Syed Shah Sarwar Biabani who was the Sufi saint of the Warangal region are added in this book and in this book there are some great achievements of this great Sufi Master of Deccan (South India) from Warangal region, which is not yet known to the general, persons and other persons are published in a very interesting style so for this reason, the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of the holy saint are added and this

holy Sufi saints was passed away from the world for about one century ago.

Even though this is a small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small, one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal *al-Awliya* by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are a great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great Sufi Saint of the Warangal region is not only it is difficult and but it is a very hard task as he was not only great pious personality of his time in the Deccan (South India) region but he was also great Sufi Master in the Deccan area who struggled hard for the preaching and propagation of Islam centuries ago. There was no such personality during the time in which Hazrat Syed Shah Sarwar Biabani lived and who struggled hard for the preaching and propagation of Islam one century ago.

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Karamat -E- Sarwari

From here the starts the details of the sun of the saintliness of the sky in a brief style. And from it, the darkness of the hearts of the devotees which will be enlightened and with the flame of the favour of the bridegroom the students will be

happy and in the pleasure condition. And by seeing them there will come the remembrance of Allah. And from his company of there will be keep away rust of the hearts. His life is hidden in the tunic of greatness. And his nearness is as per the saying of the Holy Quran. His status is out of the thinking of human wisdom. And his excellence is found in both worlds. And his affection is dependent upon kindness and favour and his manner is similar to the last prophet of Allah. And he has closeness in the court of Allah and he is well known as Hazrat spiritual master Syed Shah Sarwar Biyabani.

A brief biography of Hazrat Sarwar Biabani: The brief biography of the Hazrat Syed Shah Sarwar Biabani Ar- Rifayee Al-Qadri Rahmatullah Alaih was a great Sufi-saint. He had been in the service of humanity since his boyhood. He attained sainthood at an early age. He loved simplicity. He was a hospitable and charitable man. His life and teachings are worthy to ponder upon.

Birth and parentage: Hazrat Sarwar Biabani was born on Friday, the twenty-seventh Zil Hajj 1258 Hegira (1843 A.D.). Hazrat Syed Shah Afzal Biabani Rahmatullah Alaih was his father. Hazrat Badasha Begum Saheba was his mother. She was the daughter of Hazrat Mir Qurban Ali Saheb, who was the then-district collector, Warangal. Unfortunately, she could not bestow her love and

affection for her son for a long period, as she died only seven days after his birth.

Hazrat Syed Shah Sarwar Biabani (R.A.) Ar–Rifayee Al-Qadri Rahmatullah Alaih was a great Sufi-saint. He had been in the service of humanity since his boyhood. He attained sainthood at an early age. He loved simplicity. He was a hospitable and charitable man.

Education: He was brought up at his maternal grandfather's house in Hanamkonda and till he attained the age of eleven, as his mother died when he was only seven days old. As his grandfather was transferred to Karimnagar and his Bismillah Khani was celebrated in Karimnagar in the presence of his father. He received his primary education from great teachers like Moulavi Vali Abdullah Saheb Ar-Rifayee, Moulavi Sarwar Shah Saheb, Mufthi Badaruddin Saheb, and Moulavi Shah Ali Saheb Muhajir Madani at Warangal.

He showed the most interest in reading good books. He read a good number of sacred books. He almost by heart Ghayas-ul-Lughat, an Urdu dictionary. We find the easy flow of words and clarity of thought in his writings. His handwriting was very superb. His speech was very marvelous. His deep immersion in the study made him oblivious of his surroundings.

According to his disciples once he was reading an interesting book. He almost immersed in it. A

cobra had fallen beside him from the roof of the house. He was reading and reading, though the hissing of the snake was audible. He did not care a pin. Such was his devotion to the study.

He had a very good memory and acute perception. He was able to recollect what he had studied in his childhood.

His father brought him to Kazipet after the completion of eleven years. He sent his son to Hyderabad for further studies. But he brought him back when he learned that the cholera epidemic was spread out in Hyderabad. He never sent his son again to Hyderabad for any further studies, as he felt that his son can continue studying at Kazipet besides learning many other things from him.

Love of his father: Hazrat Syed Shah Sarwar Biabani (R.A.) was a lucky man as he had a very loving father. His father loved him very much. Once Hazrat Syed Shah Sarwar Biabani (R.A.) was taken to Pakhal (Lake) by his maternal uncle Hazrat Mir Turab Ali Saheb, who was a Tahsildar at Narsampet Taluka. He wanted to see the beautiful lake of Pakhal and the flora and fauna of nature. His father felt very much the absence of his son. He worried a lot and sent a messenger to bring him back.

Another time, Hazrat Sarwar Biabani fell ill with tonsillitis in his uncle’s residence. His father could not bear the thought of his son’s illness. He

prostrated before Allah (Sajda) and wept bitterly. He prayed to Allah that his son would regain his health and he would be blessed with long life. He uttered, ‘How a young man dies when his old father is alive.’ He became unconscious then. When he came to consciousness, he found his son healthy. His son was alright on the strength of his father’s blessings and the grace of Allah. His father died six months after the incident had occurred.

He was so affectionate: He used to share his meal with his son from one plate only. He built a tiles house for his beloved son, which is present now. He himself worked to construct it by lifting wooden beams.

Hazrat Sarwar Biabani respected his father and the spiritual Master (Murshid). He loved him very dearly.

His father declared him as his successor and shouldered the responsibility of Qazaat (qazi (judge) work when Hazrath Sarwar Biabani (R.A.) was only (16) years old. He had endowed his son with the ways of knowledge (Marifat) and blessed him sainthood before he died.

Mohammad Khan Saheb and Hazrat Sarwar’s aunt said that Hazrath Afzal Biabani prophesied ‘Allah might bless my son like me at the age of forty, as he has been on my path.’

It was said that after the death of his father, his grief has stricken one day in his dream his father said, “ I am ever with you, I have not gone anywhere”. He also hugged him very affectionately.

Character: As the proverb goes child is the father of a man and from childhood onwards he had been brought up in the line of Sufi-saints. Sunnet-e-Nabavi (In Islam, ***Sunnah*** (Arabic: سنة, *sunnah*, plural Arabic: سنن *sunan* [sunan]), also ***sunna*** or ***sunnat***[1] are the traditions and practices of the Islamic prophet, Muhammad, that constitute a model for Muslims to follow. The sunnah is what all the Muslims of Muhammad's time, evidently saw and followed and passed on to the next generations. According to classical Islamic theories, the sunnah are documented by hadith (the verbally transmitted record of the teachings, deeds and sayings, silent permissions or disapprovals of Muhammad), and along with the Quran (the holy book of Islam), are the divine revelation (*Wahy*) delivered through Muhammad that make up the primary sources of Islamic law and belief/theology. Differing from Sunni classical Islamic theories are those of Shia Muslims, who hold that the Twelve Imams interpret the sunnah, and Sufi who hold that Muhammad transmitted the values of Sunnah "through a series of Sufi teachers.”) says: “One has to stand before one greets a person as a mark

of respect.” So, he never deviated, it, whenever he greeted a person, whether he was an elder or a younger, he used to stand and greet. He respected elderly persons. He never allowed anyone to touch his feet for paying obeisance. He always offered his guests the smoke-pipe (Hukkah). He respected everyone paying due attention to them. He disliked backbiting. He was never blind to others' faculties. He used to give a polite hint to rectify their faults themselves. He never hurt the feelings of others. As the Quran preaches: “One should not hurt the feelings of others.” He was very dear to the people of his Jagir. He addressed them with great respect by saying ‘Aiah’ (It is a word of respect in Warangal). He spoke to them in their own language i.e., Telugu.

He was very simple in his appearance and ways of living. He wore a Kabocha (Kurtha/shirt) and Lungi and a rural (turban) on his head. Whenever visited a function he wore a white Angerkha and a white turban. He was not fond of possessing a number of dresses. He had only two to three pairs of clothes. He used to Question why we should adorn our body, which is perishable.
He used to sit only on a bench in his drawing-room when he received guests. He never hesitated to sit on the floor or on a stone nearby in the premises of Dargah Shareef.

He never liked to listen to his disciples praising him. He humbly told them that he was not worthy of any praise as he was a servant of Allah and a (keeper) sweeper of that holy shrine.

He was very hospitable to his relatives and the disciples. He never allowed them to go hungry. He happily fed them. He treated them well.
He was a kind-hearted person: He patiently listened to the sufferings of the people. If anyone wept during their narration of the sufferings he too shed tears for them. He had a kind word for them. He used to console them by offering possible help.

Once Shafqat Ali, who suffered from piles expressed his hardships in tears. Hazrat also wept with him. One day a man whose hands were tied up with a rope was brought to him. He pitied him that he was cruelly treated. He said, that only the sinners are tied up their hands and brought to the seat of judgment on an eternal day.

He was a dispenser of justice to the people of his Jagir (estate) and as a Qazi judged things in the right way and delivered judgment. On submission of the statement of revenue collection of his Jagir area, the officials concerned advised him to increase the revenue by levying more tax on the lands. But he never yielded to their advice.

Moreover, he said that as a Jagirdar (Landlord) he had to listen to the problems of his Jagir people and solve them in a just way. How he could add to their problems by levying more.? He also said that he was happy with what he had and what he deserved.

One-day Karim Baksh complained that Hazrat's son employed a servant who had worked at him previously. He requested him to do justice. Immediately he ordered his son to return his servant to Karam Baksh.

As a Qazi also he issued 'Fatwas' after having judged the things rightly.

He had great respect for the scholars. Many scholars of those times visited him for his blessings. Among them, these were very prominent: Moulavi Abdus Samad Saheb, Moulavi Mohammad Tahseen Saheb, Moulavi Wajihuddin Saheb, Moulavi Nadiruddin Saheb, Moulavi Anwarullah Khan Saheb alias Nawab Fazilat Jang Bahadur, the founder of Jamia Nizamia. They were all from Hyderabad. He had given them cordial welcome. He showed them his utmost hospitality.

One day Nawab Fazal Jang, commissioner, and Sheikh Abdur Raheem, Secretary to the Government of Hyderabad State in the Revenue

Dept. Visited Kazipet to have his blessings. He simply stood up from the wooden bed (Takhat) and greeted them politely and shook their hands affectionately. He requested them to sit on the blanket which is spread on the floor. But when Moulavi Anwarullah Khan Saheb (The founder of Jana-e-Nizamia-Hyderabad) visited Kazipet to get the blessings of Hazrat and to participate in the Islamic discussions, Hazrat offered him a seat beside him on the bench. He also accompanied him with great humility up to the carriage. This shows that he had given more regard to Islamic scholars than to the officials and noblemen.

2.MIRACLES OF HAZRAT SYED SHAH SARWAR BIABANI (R.A.)

(Part-1)

Hazrath Syed Shah Sarwar Biabani Rahmatullah Alaih miraculously cured a number of patients who had been suffering from serious ailments. Some of his miracles are narrated here so that we can have an idea of how powerful is the Grace of Allah.

Once Badi Begum was attacked with cholera. As she had suffered a good number of loose motions and vomiting in a day, she became unconscious. Her daughter brought her to the Dargah Shareef. As soon as Hazrath Sarwar Biabani had entered the Dargah Shareef, she holds the feet of Hazrath

and wept bitterly for his blessings and prayers for curing her mother. He consoled her that he would pray to Allah for her recovery and she would soon recover from her illness. She, in her anxiety, was not satisfied with it. She, still weeping, insisted on an immediate cure. He again reaffirmed that she would certainly regain her health and live for a long time. Then he entered into the holy shrine (Dargah Shareef) and offered Fatiha. He came out of the holy shrine and looking at the holy tomb he uttered that people would not come here to die or to suffer from diseases. If that was so why they should come all the way to Kazipet Dargah. Later, after a little time, Badi Begum had come to consciousness by the Grace of Allah. She regained health within a week.

Afzal Begum Saheba who was suffering from severe tonsillitis came from Hyderabad to Kazipet Dargah (shrine). Her pain was so acute that she could not drink even water. Her relatives requested Hazrat to pray for her cure. He gave them the holy ash (Vodi Shareef) to be swallowed by her. She swallowed the holy ash. She was cured completely and regained her health by the Grace of Allah.

Manji Bee (sister-in-law of Hazrat Darvish Mohiuddin Saheb) fell ill with the plague. She was a resident of Hyderabad. The disease was at the primary stage on the day of arrival. Hazrat

Darvish Mohiuddin Saheb took her to Kazipet. Her husband and her mother also followed her. She felt pain in her armpits and her body temperature was raised at the dawn of the next day. On the same day by 8.00 P.M. itself, she became unconscious because she had been running a high temperature. Hazrat Sarwar Biabani was informed about her condition and the severity of the disease. He asked them to make her swallow the holy ash (Vodi Shareef). Hazrat Darvish Mohiuddin Saheb who brought her here felt sorry for her condition and expressed his anxiety to Hazrath Sarwar Biabani Saheb. Hazrat Darvish Mohiuddin Saheb told Hazrath that he had brought her here keeping full confidence in the miraculous powers of Hazrat to cure her. But she became unconscious and her condition was serious. There were no other medical facilities here except Hazrat's blessings and the Grace of Allah. Hazrat Darvish Mohiddin's anguish grew. He further said in his anguish that it was 9.30 P.M. then. As there was a train to Hyderabad at 12.00 midnight, he would wait up to 11.30 A.M. If her condition would not have been changed by then, he would go to Hyderabad to fetch a doctor to treat her. He further demanded that he would not leave Hazrat to go away unless her fever was controlled. Hazrat was surprised at this. He uttered 'Allah, Allah'. Then he gave her some medicine. By 10.00 P.M. her fever was controlled and the pain in her

armpit was also relieved. By 11.00 P.M. She was completely cured of her disease by the blessings of Hazrat and the grace of Allah. Hazrat has inquired her about her health. She said that she was free of fever and pain. Then Hazrat advised them to take her home. He also left for his residence.

Fayaz Ali Khan fell ill when he was in Anda. He remained unconscious for ten days. His wife who was in Hyderabad received a telegram relates her husband's condition and asking her to start immediately to Anda. She decided to go to Kazipet rather than starting for Anda because she wanted to hear a good word from Hazrat and his blessings for her husband's recovery. She had greater faith in the grace of Allah and the blessings of Hazrat. Though she was advised by her relatives to go to Anda to look after her sick husband she came to Kazipet. Hazrat prophesied that her husband would regain health within a few days. After a few days, she received another telegram is informed that her husband was fully recovered, as prophesied by Hazrat. She was very happy. She left Kazipet to meet her healthy husband.

A brief biography: He was born on 27th Zil Hajj on Friday in the year 1285 Hegira. And his mother's name was Hazrat Badsha Begum who was the daughter of Hazrat Mavlavi Qurban Ali Sahib who was then district collector of Warangal. Hazrat Qurban Ali was a person who belongs to the Sadat family member as well as a pious

person. He was a person of the honest officer and he has a higher educational ability with him.

When Hazrat's spiritual master was even 7 years old when his mother has died. And he was brought up in the family of his mother in Hanmakonda. By the age of 11 years old, he was in Hanmakonda. His ceremony of the naming ceremony was held at Karimnagar at the house of his maternal grandfather. And his father also went to Karimnagar to participate in the function there. His primary education was completed with Mavlavi Wali Abdulla Refai Sahib. And after that with Mavlavi Sarwar Shah Sahib and after that with Mufti Badruddin and at last with Shah Ali Sahib Muhajir Madni. After obtaining his knowledge Hazrat started reading the books. And in which he has much interest. Ghiyas ul-Lughat Urdu dictionary which he has remembered by his heart. So for this reason in his writing, there will find many words from the dictionary. His writing was very good and as well his speech which very good to hear.

He used to say that once he was busy reading some book and at that time one big cobra which was fallen at one of his side from the roof of the house. And I was hearing the sound of the falling of the snake but due to engagement in the reading, I could not turn at my backside and did not see the big cobra which was there and then the snake went from there. The people have said

to me that the snake was fallen at your side and went from there.

He has remembered the text of the books which he has studied in his childhood period and as well as he has remembered and which were fresh in his memory the stories and events which he has heard and seen in the childhood time. When he has reached the age of 11 years then his father told him that now it is not good for him to live at Hanmakonda so come to Kazipet.

Hazrat used to say that from that day I left my stay in Hanmakonda. When his age was 16 or 17 years than at that time his father was left this mortal world.

Sometime before his death then his father has called in loneliness and he has given him knowledge of chest as well as the significance of the grace to Hazrat spiritual master.

The duties of Qazi (judge) work which he has transferred into the name of Hazrat spiritual master 2 or 3 years ago.

Hazrat has much effect and sadness for the left of his father by death. One day in the dream he was told that “I have not gone anywhere. I am near you.” And embraced him by his chest.

He has started the work of a giving of the legal opinion and its connection which was increased very much due to his attachment of service of the Qazi (Judge) duty work.

There will be the love of the parents to the children which is a natural thing. But the love which has spiritual master with his father in which there will be special quality in it. One time Hazrat has taken some land of his subject known as Jagir Rajkputani in Partake village. And that woman came before Hazrat Qudsara and she wept very much for this complaint. And Hazrat has done soon redress for this matter. And in compensation, he has given her more land which was taken from her. And he was saying to her to the number of times that she should not curse his son in this matter.

LOVE OF HIS FATHER: Hazrat Syed Shah Sarwar Biabani (R.A.) was a lucky man as he had a very loving father. His father loved him very much. Once Hazrat Syed Shah Sarwar Biabani (R.A.) was taken to Pakhal (Lake) by his maternal uncle Hazrat Mir Turab Ali Saheb, who was a Tahsildar at Narsampet Taluka. He wanted to see the beautiful lake of Pakhal and the flora and fauna of nature. His father felt very much the absence of his son. He worried a lot and sent a messenger to bring him back to Kazipet.

Upon insist of the mother, Hazrat Qudsara has sent him to Hyderabad for further studies. After sending him to Hyderabad Hazrat Qudsara was know that there was a spreading epidemic of cholera in the city. Hazrat began sending the

persons continuously to Hyderabad to take him back from there. By the third person, he has sent one letter in which he has written that “ For the sake of Allah return back from there.” So he has come back from the middle of the way. He went to the way by covering two kose from Kazipet and he was standing there and waiting for him. But he brought him back when he learned that cholera was spread out in Hyderabad. He never sent his son again to Hyderabad for any further studies, as he felt that his son can continue studying at Kazipet besides learning many other things from him.

Then after this Syed Moinuddin Hussaini Sahib who told Hazrat Qudsara that it is suitable to send his son to Hyderabad for educational purpose. He told him that “What do you know in this matter.?” My son can learn here and also learn other matter.”

Another time, Hazrat Sarwar Biabani fell ill with tonsillitis complaint in his uncle’s residence. And the condition has become very worse. Hazrat went to see him in Hanmakonda. One person told him that “ Hazrat condition is in its last stage.” He was sat beside his son there ” He said that “His father could not bear the thought of his son’s illness. He prostrated before Allah (Sajda) and wept bitterly. He prayed to Allah that his son would regain his health and he would be blessed with long life. He uttered, ‘How a young man dies

when his old father is alive.' He became unconscious. When he came to consciousness, he found his son healthy. At that time Hazrat Abdul Nabi Sahib Majzub was present in his service. And who used to say to him "Hazrat do something hurry as his health is down and was become very worse. His son was alright on the strength of his father's blessings and the grace of Allah. His father died six months after the occurrence of this incident.

Hazrat Mohammed used to say that Hazrat Qudsara used to say that "My son is on his way. If I am cunning and then also he is cunning." Mohammad Khan Saheb and Hazrat Sarwar's aunt said that Hazrath Afzal Biabani prophesied 'Allah might bless my son like me at the age of forty, as he has been on my path.'

He built a tiles house for his beloved son, which is present now. He himself worked to construct it by lifting wooden beams. After the construction of the house, Hazrat Qudsara has said the following couplets, and its translation and interpretation are as follows.

My son Sarwar has built his house on his place
What I should say its class as it is a Godly throne
May Allah give him longer the life of the Khizer
Success in both worlds and on the judgment day

Hazrat Sarwar Biabani respected his father and the spiritual Master (Murshid) very much. He loved him very dearly. In such affection some time ago he has said the following couplet.

Oh my Sarwar my lovely son I am your slave
And sacrifice my life and heart upon your love

He was so affectionate he used to share his meal with his son from one plate only. Our spiritual master used to say that due to his so affectionate one day he said that " There is grown a beard to my son." And he has repeated this matter many times. And for this reason, shame come upon me in this matter. Then he said that my son has such shame even which will not be there with a young girl.

During the childhood period of the spiritual master, Hazrat Qudsara used to go to the locality and used to bring a milk bottle by covering his towel on it for him due to the death of his wife. In the above pages, we have mentioned the details of the fatherly affection and love of Hazrat Qudsara upon his son Hazrat Sawar Shah Biabani.

But we have seen by our eyes that the love and affection of our spiritual master which he has much love and fondness with his Shaikh and father and which was not seen tenderness before.

So for this reason English translator added this meaning further that “There was the fire of love and affection between the two personalities at the two sides.”

It was habit and practice of the Hazrat that “He used to come to his house and he used to sit on the wooden bed or platform till the time of Maghrib (sunset) prayer. Sometimes there he will arrive four or ten or more than disciples and devotees in his assembly there. This lowest compiler of the book has got the chance to live in such assemblies for hundred times. And he was able to get favour of the company of the Hazrat. The time of the assembly will be for 2 to 3 hours. In which there will be different kinds of discussion and matters. There will be no day will be such day on which Hazrat did not have mentioned the name of Hazrat Qudsara in the assembly.

For example, if there is a discussion of any horse then at that time Hazrat will say that there was such and such horse with spiritual master or in those days such and such horse was there. Then he will say the story of that horse in this matter. If there will be a discussion of the house then Hazrat will say that he has seen such and such house with Hazrat Qudsara. And its story is such that. If there will discussion about fruits, food grains then in short, whatever there will be discussion then there will become the name of Hazrat Qudsara on his

tongue, and it's a matter of discussion which will be compulsory for him. And which will be as per saying that the thing which will be liked by anybody which will be said by that person number of times.

It was regret for me that I could not record the sayings of Hazrat on daily basis in the assemblies then otherwise this book episodes of realities and knowledge of God which will be found in a big volume of treasure. Now there is no such company of the assemblies and luck of hearing of the sayings of the Hazrat. And where there are words of jewels of skill. And where there are subjects of heart touching in the sayings which will be find hearing persons of fondness and who will get a taste of love and love of Allah and upon hearing such discussion there will be loud and cry in the assemblies of the Hazrat. And also there will find waves of love. And the heart will be full of happiness and joy. Then there will be a discussion of the other matters. And after that in such assemblies, there will be also discussions of worldly matters. There were passed away of 21 years by leaving such assemblies. But it seems that it is a matter of yesterday. Due to the remembrance of memories of those matters, there will be a strain in the chest.

4. The special conditions

Hazrat spiritual master who does not use to take the name of the Hazrat Qudsara. And he used to say as Malik or Peer Murshid. So the lowest compiler’s elder son's name was decided to name Ghulam Afzal Biabani. Then Hazrat told the lowest compiler’s fathers that he could not call Hazrat spiritual master’s name due to manners. So he said to him that “You can call his name by yourself.”

There was the habit of the Hazrat that he never spit in the area of the shrine of Kazipet or he will use the smoke pipe. If there will be required to spit then he will spit in his towel. If there will be required for smoke pipe then he will say by sign and he will go outside the limits of the shrine and then he will use the smoke pipe there.

In the youth period, Hazrat used to do work of sweeping by his hands in the morning and evening time in the shrine building. And he will put on lights in the shrine by him.

Now due to old age, he used to use to sit on the platform or on the wooden-bed.

Hazrat used to say some time that daily he used visit Hazrat Peer Murshid it means that he used to talk with him on daily basis. Hazrat Qudsara said “In any dream that my son if never come in the dream to see him then there will be

his thinking about him. Where ever he will go he will also follow him.”

Hazrat Qudsara has done his first marriage due to insisting on his mother’s old age and on her insists in his younger age of 12 years with the daughter of Mir Torab Ali Tahsildar and who was his uncle. And this was his engagement of childhood. The event details are that Hazrat Qudsara has prayed for the girl for Tahsildar Sahib and upon the birth of the girl, he has told Mir Torab Ali Sahib that this girl belongs to my son. And from this wife, there were born to him two boys and two girls. Upon the death of the first wife, Hazrat was married a second time at the age of 36 years and from this wife, there were born to him two boys and one girl. Upon the death of his second wife, he was married the third time at age of 49 years with the niece of the Syed Qalandar Sahib. And who belongs to children of Hazrat Syed Shah Sibqatallah Naib Rasool and from this wife there were born to him 3 boys and 3 daughters.

Upon the death of his first wife he has seen her in the dream and who requested him for Hajj pilgrimage of exchange for her and she has informed him that in such and such box there is such and such amount is kept there. From that amount, Hazrat has arranged the Hajj Pilgrimage in exchange for her. After this Hazrat has used to say that he was seen in the dress of the Haji woman. The second wife used to began saying

before two days of her death that “Her pearl palace is ready there and which is seen by her.”

One day there was a discussion that there were total disciples of Hazrat Qudsara that about 20,000 or 22,000 but his wife told him that your disciples may be more than this. He told that “Yes, I have made more disciples. So, for this reason, there will be more disciples”.His disciples are there from all total villages of Warangal, Hasan Parti, Manakundur, Girmajipet, Ankshapur, Hanamakonda, Marathwada, Warangal, and except the Hyderabad city, in Falak Numa, Golconda Fort, Alwal, Balaram, Secunderabad, Aurangabad, Jalna, Bangalore, Puna, Bailgaon regiments there are a large number of my disciples are found there. In the different places of India and in Rajputana etc., his disciples are found there.

3rd part

Special conditions

In the beginning period upon him, there will find generally the condition of ecstasy. So in those areas one time in the morning he was going outside of habitation of the Rangshaipet and Marathwada and there was black color on his face and he was wearing at that time lungi (colored

sheet meant to cover the lower part of the body) on his body and there was no dress upon his body. And he was not wearing footwear on his foot. By chance, Hameed Khan has looked at him. Khan Saheb who was his disciple and he has recognized him and brought him to his house. And after that, he was in such condition of ecstasy for a period of two-three days. His eyes were red and on his face, there was find the feeling of anger. For many years he used to throughout night sleep was illegal for himself. And he used to sit throughout the night time in the house. And sometimes used to stand. And sometimes he used to be found in the condition of prostration. Due to the night-long prostration, there will be very much effect found on his eyes. And eyes were found red. Sometimes there will find shin attached with the leg. So there will be required to detach from removing for this reason. When he will sit in the night time then he will rest on his elbow of the right hand generally. So there came corn (on the skin) on the elbow. While sitting in the night time he will smoke a cigar of Plass (Butia frondesa) leaf or beedi (a kind of inferior cigarette). In every condition, he used to find weeping throughout the night. The most time of the day will be also spent by him in the weeping. Due to much weeping, there was find the mark of black from the eye to cheek. The weeping in the love and affection of Allah and his prophet as well as weeping for separation and parting was

the practice of the holy friends of Allah. Not only big holy persons of Allah as well as the holy prophets who used to find always in weeping condition. And will become in unconscious condition due to the manifestation of Allah.

The taste of the pain of love and affection will be known to that person who has the effect of love and affection in his heart. The hearts of the persons who are empty from love and affection of the prophet who does not know in this matter. But before unknown persons or in the assembly he does not use to weep there. Even it is not known that he has such a condition with him. But in the assembly of sama, there will be the flow of his tears from his eyes. And he has much fondness of the sama (listening) meetings. And his disciple singer Dhana used to sing for him for many hours in a lonely condition. And he used to listen to her singing in the loneliness. And he uses to weeping at that time by hearing her. Due to the condition of ecstasy he used to stand to go outside somewhere in the nighttime. In such a condition, he could not recognize his sons. Sometimes he could not recognize his sons and wife in the house. And he will be asked who are you.? But all these are matters of the night time. As per his saying there will be a veil on the night on the lovers. During the day time, there will be a meeting of him with all persons, conversation and dealing of the estate and duty of the Qazi work. And which

will be continued as per his practice. One day this slave has permission for *Salat (prayer)Israr* from Hazrat. And he was given permission to me. He told by showing signs toward Bogutta that he also has prayed there. And where he has visited the prophet of Allah there and after that, he has discontinued by going there.

One night suddenly he was stood as such that he was welcoming somebody there. Then he has said that “See how thin is the stomach of Hazrat Bu Ali Qalandar. And there is no shirt on his body.”

One person told Hazrat that “ As per the saying of Hazrat Qudsara all your prayers were accepted by Allah. Upon hearing this he told “ Yes, this is the great dignity of Allah. Allah did never rejected our prayers of our sinners' persons at any time. I should thank Allah that he never rejected any of my supplications due to the footwears of the spiritual master.”

Mirza Azim Allah Baig said that “ One time in the shrine area Hazrat was sitting under the tree of Molsari (tree bearing jasmine-like flower) and it was the time of morning and suddenly he was looked at the sky side. And around of his face there was become the aura of light like around the moon of the light.

4th part

And which began increasing as such that it was covered on all side of his body. Then after some time, he was come up and then such condition has been finished. After this, he was looked at the tomb side and he has said that “It was all favour of the sake from his side.”

Among his disciples also there was prevailed condition of passion and upon his elder daughter, there was prevailed condition of passion for some days. And upon Syed Mohiuddin Sahib superintendent of Samsatan Court Paloncha, there was prevailed passion also. There was no care of the superintendent about his hiding and he was jumped into the well. And he uses to call Peer Sarwar and Allah Akbar. And his condition was such for a period of one year.

Mirza Akram Hussain who was also become Majzub (one lost in divine meditation) and after becoming a disciple then in the beginning period he uses the music of Sitar (three-stringed guitar) and sings songs. And used to be found in the condition of the weeping always. And while increasing his such condition he used to become unconscious and intoxicated. And in that condition, he went to someplace. And it was known where he was gone.

To Nazir railway gateman he was advised him Islamic creed upon his becoming disciple. In the period of 3 months of the endeavors then his heart began invoking in the worship of Allah and Nasir

was died by accident of a railway train after breaking the fast in the month of Ramadan and till funeral bath and burring the heart beating of the deceased person was found. This is the training of the perfect Shaikh.

Choti Begum said that once she was requesting something with Hazrat Qudsara while putting her head on his foot and he said that “If your spiritual master like then he can fulfill your need within 3 or 4 days.”

Among his disciples, upon Hazrat Lala Miya some time there was prevailed condition of passion and mysticism and now due to the grace of Allah, he is still living.

My mother in some matter she was requested Hazrat Qudsara. In the dream, it was said to her that “There are lock and key in the hand of your husband. At the time of this saying, there was find one lock and key in the hand of Hazrat Qudsara. And while showing it the saying was said in this matter.

The mother used to that say when Hazrat was staying in Hyderabad in the villa of Nawab Nusrat Jung and in one night one unintroduced old woman who was sitting near Hazrat at that time. Upon seeing her the old woman has ignored her. And she was asked Hazrat in the morning who was that old woman.? He told her upon her insistence that she was Zuhran Bee and who is residing near

Mir Jumla tank in Hyderabad and she came to visit him.

In those days in the day time generally, Ismail Sahib Majzub Kambal posh who use to come to visit Hazrat at the 4'o clock. But he will stay there by standing and say salam to him and go after some time from him.

In Kazipet Hazrat Abdul Nabi Sahib Majzub who used to come from Hanmakonda to meet Hazrat and sometimes he used to stay in Kazipet for a period of one week.

Hazrat's nephew Hazrat Quader Ali Shah said during the illness period of Hazrat in the night of Ashura (day of the tenth of Muharram) I have met with the prophet of Allah and by folding my hands I have told him that "I have written one encomium in which he has mentioned ode in his holy personality then who told me that "To write in the praise of Sarwar Miya." When I have told about my dream to Hazrat then he began weeping bitterly. Then Quader Ali Shah has written two quatrains which are as follows.

Quatrains

I heard whatever told me on the 10th night
Never understood this was an ordinary thing
Everything is there in my heart but oh Sarwar
So surprise that which matter that I should write?
The position of Sarwar, Sarwar who know well
Who is near God and God knows him very well?

4. Manners

His manners which were like the model of the manners of the prophet of Allah. He uses to follow precedence in saying of salam. He will accept the salam of everybody by standing position unless the person shaking of hands will not leave his hands then he will hold the hand. He did not allow anybody to touch his foot. If somebody will touch his foot then he will be caught his hands or he will go move to the backside. And in its exchange he will also touch his foot. One who will come to his visit then he will offer him smoke-pipe. And he will address visitors with his full attention. There was one wooden-bed in Hazrat's drawing-room. And on it, he used to sit there. Generally, he used to sit on the earth, or on stone, or on a piece of wood. And the people also sit with him in the same way there. His has nature of sincerity. And his personality was free from fictitious. He never needs his praise. And he did not like his praise. He used to give such respect to other people that he will be happy for this reason. He always used to sit at end of the carpet. And he will not sit at the main place of the assembly. During the days of this book's first edition, he used to visit this lowest person's room after Zuhar time and he will be there for or two hours. And he will be sitting at the end of the

carpet. Even though this lowest person insists him to sit in the main place of the room. Then he will say that this is his habit. He did not have a habit of extending his foot or sit by the support of the wall. He did not like to hold the staff in his hands or to use eyeglass on his eyes. Sometimes there will be required for him for support of the staff but he will be used to ignore it.In spite of his old age, his body parts were very strong. Eyesight, hearing, and others parts were all in the good condition. If there will be the praise of any Shaikh, or learned person or any other person then he also included in the matter of praise. And in case of not knowing him then he will express his unknowing in this matter. He always used to keep hidden defects of other persons. He did not talk harshly or he did not talk in an angry style. He will meet with every person with humility and sincerity. If he wants to advise anybody then he will say to him orders of Allah and his prophet and the holy person then he will give advice to him calmly so that person may not be dis-hearted in this matter. If any person who talks absurdly with him or any singer who will sing in bad voice then he will hear him contineously and encourage him. If any person when calling him then he says yes. Whether that person may belong to any category. And to old women, he will address as atta or sister in the Telugu language. And to men, he will address as Hazrat. And youngers he will address Miya or

master. There were no tum (thou) or tu (thou) Urdu language words on his tongue. And with every person, he will address as AAP (you) and at the time of saying salam, he will say adab. He will say salam to the passing person before him. And also he will say salam to the person who comes in his presence. Even for coming and going for a short will then he will say salam to such persons and there was much of his habit. He will address the persons of the estate as ayya (sahib) word in the Telugu language. He used to talk with his people of the estate in the Telugu language. He will think far related persons as his close relatives. He used to like very much old friends as well as friends from good families. And he will be used to do their much hospitality for them. There were manners with the poor persons. One Shah Sahib who was there in his drawing-room as per way guest. One day told Hazrat that still there was not received meals from inside of the house for far. Upon hearing this he went inside and brought his meals for him. And he was given food to him. Then Shah Sahib told him “Hazrat why do you have taken trouble in this matter?.” He told that to bring the meals to the fakir persons is not unsuitable work. If anybody praises for himself then he will not refute in this matter. Mostly there will be praise by fakir and guests persons for themselves but he will not disapprove for this matter in his meeting place.

His dress will be always muslin Kabcha (Kurtha (shirt) and lungi and towel on his head will be found. If there will be required to go for invitation then he will wear white muslin angarkha (narrow sleeved ‘achkan’ like a coat), white turban, and cotton dress he used to wear on his body as per Islamic law. He does not keep always more than 2 or 3 dresses for himself. He used to say it is not known when there will come death.?” So then what is there requirement to keep more dresses.?

One day he was sitting on the platform of the shrine. One person came from the city for the visit purpose of the shrine. After the recitation of Fateha, he was going back from there and that person asked him who are you.? He told him that “ He is the sweeper of the shrine.” That person has given four paise (penny) to him and which he has accepted this amount. That person went outside and he was asked with the persons who were available outside. And that person was regretted very much with Hazrat in this matter. And he has given him Rupees five as n to him but he did not accept that amount. And Hazrat was contented with the amount of four paise (penny).

There is also one more such event which was happened that in the midnight time one person came from Hyderabad into the shrine and he has asked with Hazrat who are you.?. Hazrat replied to him that “ I am sweeper of the shrine.”He told him to fill a smoke-pipe for him. He was filled him

smoke-pipe and given to him. In short, he was very much humble and a person of great manners. There was such kindness and mercy in his nature that when any person of problem who will weep before him then he will also weep with him. There were pains of delivery for one servant girl so she began weeping. Upon hearing her weeping Hazrat also began weeping there. One person brought into his presence one person who has married his daughter without his permission. That person accepted his mistake in this matter. Hazrat told his son who was Qazi Sahib of the Warangal district that “Due to old age, this person is eligible for mercy as well as forgiveness”. Hazrat has given meals etc. to him and then he sent him from Kazipet.

Brother Ahmed’s grown up young girl was died by plague disease. When there will come her discussion then Hazrat uses to weep very much as an adult girl has died.

Shafqat Ali Sahib who suffering from the complaint of piles with him. One day he was telling Hazrat his suffering and he was weeping very much there at one side and on the other side, Hazrat was also weeping. The lowest compiler of the book was present there at that time.

One person who cut the wood of the trees in Kazipet so for this crime persons has brought him by tieing both the arms of the person before of Hazrat. Upon seeing him Hazrat began weeping at

that time. He was bitterly weeping. And he said that “On the day of judgment sinners will be brought there in such condition.”

One time tavern-keepers brought one person in the arrest condition before Hazrat. And told him that this person uses to steal the pot of date-liquor from the trees. They have put one pot of date-liquor upside position in the neck of the thief. And in the nighttime, they brought him and tight him with rope on one tree. In the morning when Hazrat comes out side of the house and
upon seeing that person who asked the person what is the matter in this case.?” Then Hazrat upon hearing this case he has called one respectable person of the village. And upon coming of that person Hazrat asked him to ask tavern-keepers what is the complaint in this case.?. And that person who was scolded to that person. And then he told to Hazrat that there should be given severe punishment to that person. Then Hazrat told him that “ This time he may be forgiven. If there will be a mistake next time then there will be given him punishment in this matter.” All people left from there to their places. But this lowest person was remaining there. Hazrat told this lowest person there is the complaint of this person with tavern-keepers. So he was called them there in the matter and he was included in this settlement.

In the courtyard, there was a small thatch hut. And which was damaged by the fire. Upon seeing the fire flames Hazrat began weeping. Then soon the fire was extinguished. Hazrat was a very kind-hearted person.

For the compensation of furnaces of the excise, there was called the statement by the government. When he has submitted the statement then officers have told him by indication to show more amount in the statement. But he did not agree on this matter. In matters of justification, he will consider all parties on equal status.

Karim Baksh choristers' son who employed by any son of Hazrat. Karim Baksh complained in this matter with Hazrat and who returned back Karim Basksh's son from his son.

For attending this lowest person's birth anniversary Hazrat came to Hyderabad. And he stayed in the city for a period of two weeks time. One day there was his intention of Hazrat for having a bath. And there was the entrance to the bathroom through the ladies section of the house. But he did like to go by that way to the bathroom. Even there were fixed curtains there so that ladies may not be seen by him. At last, he was called water in another room on the outside of the house and he was taken bath at that place. The brother of this lowest person told that there was some effect of the evil spirit there in that room and that effect was no more due to Hazrat's bathing there.

He used to give respect to learned persons. The city's great and famous learned persons like Mavlavi Abdus Samad Qandhari, Mavlavi Mohammed Yaseen Sahib, Mavlavi Waheeduddin Sahib, Mavlavi Naderuddin Sahib, Mavlavi Mansur Ali Khan, Mavlavi Anwar Ullah Khan Sahib well known as Nawab Fazilat Jung Bahadur used to come mostly to Kazipet to meet Hazrat in the shrine. Hazrat used to meet with them with much sincerity. And there will be discussion with them for many hours. He used to respect all of them very much.

Once in the presence of this lowest compiler came there Nawab Fakher Jung Commissioner of the customs and Shaikh Abdul Raheem Secretary Revenue department came to meet Hazrat in Kazipet. There was tight space there so there was the spread blanket. All were sat it and for a long time there. When they left then Hazrat stood and shake their hands. In those days Mavlavi Anwar Allah sahib came there. And there was the discussion with him for a long period of time. When he left from there then Hazrat went outside to say God bye to him up to his carriage. As per his religious status, there was done much of his hospitality by Hazrat.

On the death day of Hazrat's son Hazrat Amin Badshah, there was held Faitha recitation assembly in the shrine from the H.E.H the Nizam of Hyderabad Government. Upon hearing the

situation Nawab Afsar Al-Mulk went into the presence of Hazrat and he told him that due to this tragedy this offering function may be postponed. But he did not agree on this matter. And he told him to perform an offering in the shrine. Amin Badshah was Hazrat’s younger son and a person's knowledge as well as he was a handsome person.

He used to accept presents from the people but he will say them not bring presents by next time. The poor persons who will become his disciples and from them he will not accept an offering from them and he used to say them that
“We are a landlord and we did not need it.”

Nawab Qutub Khan once who has given him Rupees 1000 to Hazrat as an offering. But Hazrat did not accept this amount and it was returned back to him as at that time he was not his disciple. When he has become his disciple then he began accepting his offering. He used to say that content is a good thing. Once came there epidemic of the animals and Hazrat’s 60-70 cows have died but he did not care in this matter. His wife who was the owner of the property termed as Maqta for many years but he was not benefited from it. And upon my marriage, Hazrat has given me that property to this lowest compiler. In spite of such riches, there was Hazrat’s livelihood on the trust in Allah. He follows lifestyle as per saying that “ There will be a new day with new subsistence”.There will be

dealing on the daily basis. One servant told Hazrat that to day's paddy was not pounded then he told her that today we will sleep without food. And tomorrow there will be pounded paddy and we will be eaten food. If we sleep one day without food then what will happen.?”

At the time marriage of this lowest person, Hazrat came to the city and with him, there was an amount of Rupees 4,000. And by chance, there was a situation was there for the marriage of his two daughters and one son. And there was the expenditure of Rupees 18,000 was incurred and for which there was done arrangement there. Even though it was done by loan amount. But in the untimely marriages, there was no delay or difficulty which has not happened in this matter. In this way, all works of Hazrat will be used to happen on the trust of Allah.

The construction shrine building, platform, drum house, water reservoir were constructed under the supervision of the Hazrat and by his funding. But stone flooring in the shrine area and shed of the mosque building which was built by the H.E.H. Nizam Government funds. The second time the repair works of the mosque which was done by the government funds. There are much-required repairs in the shrine building and it is not known in whose fate this felicity will go.

Hazrat Qudsara’s (Hazrat Syed Afzal Shah Biabani) tomb even though was constructed by the

funds of the disciples but its credit will go to Hazrat Namadar Khan Sahib. But in it, there is much amount of the Hazrat (Haztat Syed Afzal Shah Biabani) which is included in it. After construction of the tomb, on the upper side of the tomb, the big Kalas (spire pinnacle) was provided by Kamandan Sahib and its cost is Rupees 2,000. And the small Kalas (spire pinnacle) which beside it was provided by Nawab Qutub Khan Sahib. The Kalas (spire pinnacle) of the arches were provided by Nawab Afzal Khan Sahib.

There was a broken roof of the shrine and its wood was provided by Nawab Afzal Khan Sahib and he has also given amount in this construction. This lowest person who was added sale amount of the first edition of book *Afzal Karamat* in the construction works.

When Hazrat has left this world. And there was done funeral bath and upon his burial when this lowest person come back to the house at 11'o clock. Upon return to the house after asking it was known that for the arrangement ceremony of the second and third day Hazrat did not leave anything except the name of Allah in the house.

Once Hazrat told me that there is a saying of the fakir persons that " Upon their death, whatever amount which will be available with them then the such number of marks may be given to them". And afterward, it was known that there

is an indication in this saying about this matter towards his condition.

Hazrat used to take care of the hospitality of the guests. Generally, the persons used to come to visit Kazipet and to meet Hazrat. He will accept them as his guests. The person who used to stay in his drawing-room for many days. He will arrange the good hospitality of the guests by providing them quality meals. Hazrat will thanks very much the guests for staying in his house. When the guest will leave and ask for permission to leave then Hazrat will ask him generally to stay one or two days more and there will insist on this matter.

There will be equal treatment with travelers. When there will arrive any traveler then he will be provided food till his stay in Kazipet and there will be given cash to him for his other expenses. Some travelers will stay in his drawing for a period of months and years as his guests. And there will be equal treatment with them and also at the time of leaving travelers will be given traveling expenses. The special persons who will be given travelling expenses of Rupees of 40-or 50 or amount which will be more than this. There will be visits of the persons mostly due to railway junction of Kazipet. In the drawing-room always there will be found some persons there.

One time one traveler came there and Hazrat was present outside at that time. And this lowest person was also present there. Hazrat told the

woman servant to bring the meals for the traveler. And she told him that the afternoon meals were distributed and in the evening he will be given food. After some time the same servant told that meals are ready for Hazrat. Hazrat told her that “She told just now told that there were already distributed meals. Again now you are saying meal is ready”.Then Hazrat told her that “First bring meals for the traveler and then he will come into the house later for eating his meals.” Then the servant has given food to the traveler then Hazrat went inside of the house for eating his meals there.

There were will be a large number of beggars there but he will not ignore any beggar.Whatever possible Hazrat used to give to the beggars. If there will be nothing with Hazrat then he will tell his Patel (village revenue officer) to arrange something for him. Or he will go inside of his house and ask something from his family members and give it to the beggar. If he will give something less to the beggar then he will excuse him in this matter. One time one person has given present of smoke- pipe made in Bider to him.One beggar comes there and upon talking with Hazrat for some time that Shah Shah Saheb asked Hazrat to give him that smoke-pipe. Hazrat told him that “ He was just started its use. There is one more similar smoke-pipe in there inside of the house and I will give that smoke-pipe to you.” The

persons present there have given the warning to the Shah Sahib but he was not agreed in that matter. At last, Hazrat has fulfilled the demand of the Shah Sahib and given that smoke-pipe which was made in Bider.

The rich and wealthy persons who used to come in his presence very much. But Hazrat did not go to meet them without an invitation from them. When he will visit the city then Nawab Afsar Mulk, Nawab Usman Yar Dowla, Nawab Shah Meer Jung, Nawab Nizamat Jung, and Nawab Luft Allah Bahadur come to visit him there. There was much devotion to these Nawab people with him. But Hazrat never told them for any of his personal needs. Yes, if they will be required for something for others then he will do a recommendation without any hesitation in this matter.

He was punctual in his daily prayers. During the period of fasting, he used to recite the Holy Quran. Due to living on the trust of Allah, there was not his condition to pay the Zakat (religious tax as a basic in function of Islam) amount. But if there will be an increase in more number of the cattles then he used to pay Zakat amount.

At the last age, there was a complaint of the conflagration of the bladder to him. And for this reason, Hazrat was unable to perform the daily prayers at the prescribed time. The reason for not performing the daily prayers on the time for which he used to say the above reason only.

He was very kind to youngers and as well as to his disciples. His one disciple Usman Khan Sahib who was the son of Shamsuddin Khan who was died. And for him, he used to remember him for a long time period and he used to weep also. Small kids in the house if they will sleep without eating meals then Hazrat did not his eat night meals unless it will be known that the kids were wake up and have eaten the meals. Hazrat generally used to feed the small sons from his plate. His younger son once was fallen from his horse and upon knowing this news he was running there from his house without wearing footwears in the condition of the naked foot. Syed Najamuddin Biabani who was died at Alair and also his son Syed Aminuddin Biabani who was also died and by remembering both of them he used to be live in grief condition always.

Hazrat was very kind to this lowest person. Hazrat used to say
to my wife that as per saying that "There will be much dear the interest than capital amount. I have more love for Dola Miya (bridegroom) than my children. He used to call me Miya or
Dola Miya." In the matter of his affection whether there will be his children, disciples, or devotees who think that there was much favour to him than others. There was the style of his such affection that everybody will become his beloved. Once he

went outside from the garden of Mohiuddin Badashah in Troop Bazaar in the city and there was a large number of people who were gathered around him to meet there at that time. And who proceed further and kissed his foot. From all sides, people were proceeding and meeting with Hazrat there. One person who was standing far away and who was watching this and said that “Sarwar Miya Sahib what act of captivation you have done that all people are kissing your foot in this way. And nobody is not coming to our side. Even I also belongs to the person of good family.” One person replied in this matter that “Sir popularity is from the side of Allah only.”

In short about his manners whatever it should be mentioned which less be less in this matter. There was an effect of his company and the circle of the devotion of Hazrat that the person or his family members who will not become a disciple or get favour from another place. He will be kept away from all. There are many families are there who are disciples and devotees of this Biabani chain from the chains of their ancestors. One who will sit in his company then he will not consider others in his look. The trained disciples of Hazrat who are in whatever in number are there but they did not have a fondness toward other Shaikh.

3.MIRACLES OF HAZRAT SYED SHAH SARWAR BIABANI (R.A.)

(Part-1)

Hazrat Syed Shah Sarwar Biabani Rahmatullah Alaih, miraculously cured a number of patients who had been suffering from serious ailments. Some of his miracles are narrated here so that we can have an idea of how powerful is the Grace of Allah.

1.Once Badi Begum was attacked with cholera. As she had suffered a good number of loose motions and vomiting in a day, she became unconscious. Her daughter brought her to the Dargah Shareef. As soon as Hazrat Sarwar Biabani had entered the Dargah Shareef, she holds the feet of Hazrath and wept bitterly for his blessings and prayers for curing her mother. He consoled her that he would pray to Allah for her recovery and she would soon recover from her illness. She, in her anxiety, was not satisfied with it. She, still weeping, insisted on an immediate cure. He again reaffirmed that she would certainly regain her health and live for a long time. Then he entered into the holy shrine (Dargah Shareef) and offered Fatiha. He came out of the holy shrine and looking at the holy tomb he uttered that people would not come here to die or to suffer from diseases. If that was so why they should come all the way to Kazipet Dargah. Later, after a little time, Badi Begum had come to

consciousness by the Grace of Allah. She regained health within a week.

2. Afzal Begum Saheba who was suffering from severe tonsillitis came from Hyderabad to Kazipet Dargah (shrine). Her pain was so acute that she could not drink even water. Her relatives requested Hazrat to pray for her cure. He gave them the holy ash (Vodi Shareef) to be swallowed by her. She swallowed the holy ash. She was cured completely and regained her health by the Grace of Allah.

3.In the village Urs Jagir there was one function in which mother want to go to attend it there. Hazrat was prohibited her not to go today.But to go by tomorrow. She told him that there is a function today. Hazrat has become silent. And he said that " It not suitable to go today."In short, the mother went away to Urs Jagir village. From the way, one man came by running and he has informed that that cart was down. And also it was broken. There was sent another cart from Kazipet and mother came back.

4.Syed Mohiuddin superintendent Samamstan Paloncha court who said that "Once he asked Hazrat's permission to return back to the headquarter." Hazrat told him to have intention after 2or 4 days. Then he has asked Hazrat again for permission after 2 or 4 days. Then Hazrat asked him to stay for 2 or 4 days. And after this Hazrat has given him permission to travel. And

who said that “When he has reached Godavari river then he was able to know that since 8 days river’s width was full.All people were detained there. And today there was opened the way for the onward journey.

5. Manjli Bee (sister-in-law of Hazrat Darvish Mohiuddin Saheb) fell ill with the plague. She was a resident of Hyderabad. The disease was at the primary stage on the day of arrival. Hazrat Darvish Mohiuddin Saheb took her to Kazipet.Her husband and her mother also followed her. She felt pain in her armpits and her temperature was raised at the dawn of the next day. On the same day by 8.00 p.m. itself, she became unconscious because she had been running a high temperature. Hazrat Sarwar Biabani was informed about her condition and the severity of the disease. He asked them to make her swallow the holy ash (Vodi Shareef). Hazrat Darvish Mohiuddin Saheb who brought her here felt sorry for her condition and expressed his anxiety to Hazrath Sarwar Biabani Saheb. Hazrat Darvish Mohiuddin Saheb told Hazrath that he had brought her here keeping full confidence in the miraculous powers of Hazrat to cure her. But she became unconscious and her condition was serious. There were no other medical facilities here except Hazrat’s blessings and the Grace of Allah. Hazrat Darvish Mohiddin’s anguish grew. He further said in his anguish that it was 9.30 p.m. then as there

was a train to Hyderabad at 12.00 midnight, he would wait up to 11.30 a.m. If her condition would not have been changed by then, he would go to Hyderabad to fetch a doctor to treat her. He further demanded that he would not leave Hazrat to go away unless her fever was controlled. Hazrat was surprised at this. He uttered ‘Allah, Allah’. Then he gave her some medicine. By ten p.m. her fever was controlled and the pain in her armpit was also relieved. By 11.00 p.m. She was completely cured of her disease by the blessings of Hazrat and the grace of Allah. Hazrat has inquired her about her health. She said that she was free of fever and pain. Then Hazrat advised them to take her home. He also left for his residence.

6. Fayaz Ali Khan fell ill when he was in Anda. He remained unconscious for ten days. His wife who was in Hyderabad received a telegram relates her husband’s condition and asking her to start immediately to Anda. She decided to go to Kazipet rather than starting for Anda because she wanted to hear a good word from Hazrat and his blessings for her husband’s recovery. She had greater faith in the grace of Allah and the blessings of Hazrat. Though she was advised by her relatives to go to Anda to look after her sick husband but she came to Kazipet. Hazrat prophesied that her husband would regain health within a few days. After a few days, she received another telegram in which it is informed that her husband was fully recovered, as

prophesied by Hazrat. She was very happy. She left Kazipet to meet her healthy husband.
7.Mavlavi Azeem Uddin Sahib was suffered very much from the illness of the cholera epidemic.He has sent one telegram in the service of Hazrat with details of his health condition.Hazrat was very much worried about this matter. And that night he was stood throughout the night. He told in the morning to his mother that “ We have relations with this family for four generations so which we have fulfilled all our duties to them today. By the grace of Allah from the next day, there were received messages of the recovery of his health. And afterward, there was complete recovery was there to him.
8. The health condition of the wife of Hafiz Syed Abdul Latif has become seriously ill at the time of delivery of her younger son. There was no hope of life for her. The patient said that “She has seen in her dream one big cock who was cutting her duration of life by his beak. And due to horror she was weeping very much and at that time Hazrat came there in her dream and that cock was spoken with the Hazrat. He has prohibited him not to cut the span of her life. Afterward the cock was fly toward the sky side.
9. At the time of the birth of the younger boy there was severally effect on the health of Hazrat's wife and the condition was very dangerous. Mother was requested for the recovery of the health.

Then Hazrat said that now there is no benefit at all. Then one day he has prayed especially on this matter. And there was the recovery of the health. When there was held function of chilla (For Muslims the period of postnatal seclusion traditionally lasts 40 days. The religious rituals are performed on the 40th day and these include shaving the child's head, as a vaginal birth is considered unclean. This act permits, what is considered, the growth of 'new' and 'clean' hair [33].Jul 5, 2016) then he said that “ He was engaged very much wailing in this matter. And he said that during these 40 days there was no such day passed on which I did not weep.”

10. Mohammed Afzal Khan who was become severally ill in Mellampally. In the condition of illness, he was brought to Kazipet in the cart. And he was in the condition of the unconscious during the traveling period on the way. And he was reached to Kazipet at 2’o night time. Hazrat went to see him and inspected his health condition. And he was in the unconscious condition. And he has become thin and all his bones were in an appearance on his body. And his sister Choti Begum who used to be in the condition of weeping and lamentation. And she used to request Hazrat for his prayer in this matter. And condition has become very critical. But she did not pay her attention to cure but she left his brother on the attention and prayer of the Hazrat. Once his

sisters began weeping and lamentation very much. Then Hazrat told her that from tomorrow onward there will be the recovery of the health. And after two days there will be a decrease in the fever. So it has happened like that.

11. One disciple in Warangal has taken Hazrat to his house for the invitation. When he has reached the house then he has inspected that there was one patient who was ill for six months period. Upon him, there was the condition of agonies of death. Upon seeing him he was very worried very much. And he was told many times, “Oh Allah there is his respect in your hand.” He came back to his house and has requested with Hazrat Qudsara in this matter.Hazrat Qudsara told that “This goat was sacrificed six months ago. For your sake, we have given him life today.”

12.Hazrat Lala Miya is the famous disciple of the spiritual master. In the dream, a list was given to him.And in which there were names of the disciples in it.He said that upon its reading when he was reached at the end of this list and but could not find 3 or 4 names there. Regarding the first name, he has asked the holy person who was standing there. He was asked with him whose name it was removed from there. That holy person said that it was the name of the wife of such and such disciple. And whose name was removed by his hand.

13.One time this lowest person’s elder brother Samdani was coming to Kazipet. And when he was entering into the house then at that time Jalmandal insect bite him and its bite is more bitter than the scorpion. And the brother was suffering very much due to biting. Hazrat came at that time and as per his habit, he has started discussions. He has told details of some holy persons. Brother was suffering very much in this matter. Hazrat told his brother that from this poison there is no death but there is much pain.He told due to such pain he wants to cry about this matter.Hazrat told his elder son to recite something and blow upon him. That elder son began recitation and Hazrat engaged in the discussion there. After some time there was no effect of the poison and my brother went to the city in the evening time.

14.One time there was very much pain in the neck of my wife. There was not passing anything in the throat. When he was known this then he came there. And he was told to drink water. And she told him that there is no passing of the water.He told her at least to drink one draught and she has drunk one draught of the water with much difficulty. By the grace of Allah from the same time, there was the recovery of the problem of health.

15. In Hazrat's house there will be used to live at least 50 member persons and servants.There was

used to require 30 or 40 kilograms of rice daily.All people who used to spend life in peace and comfort due to the sake of the blessing of the Hazrat. And even such lifestyle which could not be available to also rich persons. If there will be any problem or illness on any person then at that time he will be caught on the foot of the Hazrat. Due to the sake of Hazrat's general favour so, for this reason, there will be the recovery of the problem to the persons. Mostly he will speak about matters of invisible.But in such style that he was heard or somebody told him like this.

16.One time he was in the drawing-room of Nusrat Jung. He told there one person that he was heard in the side of the house that Ahmed Baksh cavalry officer has died. That person was regretful in this matter and left from there. Then he went inside the house and he told that he was heard outside of the house that Ahmed Baksh cavalry officer has died. One free woman told that “Hazrat told outside that he was heard inside of the house. And he came inside the house and he told that he was heard outside of the house. In reality, he did not hear inside or outside of the house. Upon hearing this he was smiled and he has become silent.

He used to say the condition of the holy persons and some time he used to describe the features of them which will be said by such a person who has seen them.

He was seven years old when his mother has died but he used to describe her features fully.

17.Mavlavi Munawar Ali Khan who was in Kazipet and there came one telegram from Hyderabad that his boy is ill there. Then one person came from there the boy is seriously ill. Hazrat has given him assurance of the recovery of the boy to him. So he has canceled his intention to visit Hyderabad. And he has requested Hazrat to satisfy his wife in Hyderabad in the same way he has satisfied him. Upon hearing this he was smiled. And his wife told him that one the same day she was seen Hazrat in her dream and he was standing at the bedside of the boy. Then after some days, there was the recovery of the disease of the boy.

18.Mavlavi Hussam Uddin stated that when his mother has died then there was a worry for him that there was not heard from her about the Islamic creed at the time of her death. And it is not knowing what is her condition after her death.? He has requested with Hazrat that he should help him in this matter that what is her condition is thereafter her death.? So that he can able to know. He told him that “Yes, he will be known”.It is said that in those days he has seen his mother in the dream and there was coming recitation of the Islamic creed from her chest. In the morning he told his dream to the spiritual master. And also he told him that his mother could not talk to him. Hazrat told him that “Yes, she will talk to him.” He

has seen his mother again in his dream and who told him to pledge on the hand of his father in law who is a perfect spiritual master. On this basis, Husam Uddin Sahib has pledged on the hands of the spiritual master.

19. Mavlavi Hussam Uddin said that “One time he was ill. And he was staying in the drum house of the shrine building. There was increased his weakness very much. One day spiritual master came to visit me there. Hussam Uddin sahib said that at that time there came one blow of the wind and I began feeling the cold wave. And with this began the effects of the recovery of my health. I have told the event to the Hazrat and upon hearing this he began happily. Afterward, a healthy recovery began.

20. In the Fateha of Amin Pasha there was find less quantity of Pukht food. The people came more as per practice. And the father told him that there is less food. The people came more as per practice. He told him to cover the cauldron with his towel and to give food for eating for the persons. And it was done like that. And all have eaten food and still, there was remained one-fourth of the food in the cauldrons.

21.On the platform of the shrine building, there was discussion that if there will be the recitation of Darud (blessing) behind the holy persons then

they will turn their heads and see. When the assembly was over and Hazrat has reached up to the railway gate. Then this lowest person began the recitation of blessing behind the Hazrat so suddenly Hazrat was stopped there. And he was turned his face and was seen this lowest person. And this lowest person who put his look down.

22.Hazrat came to the city to attend the anniversary function of this lowest compiler's elder son. One-day Dr. Shah Meer Sahib came into his service and told him about his loan condition as well as details of his poverty. And then he has requested for his prayer to free from such conditions. He has consoled him. In those days his salary was increased to Rupees 800 and he was given the title by the government of Hyderabad.

23. In those days one of the nieces of the Hazrat has died. He was regret very much in this matter. He was prayed that “ Oh Allah does not see me grief of my children.” And it has happened such that till his life no event of the death of the children has not occurred again.

24. There is the miracle of the Hazrat which was occurred in the criminal case of Afzal Khan which I want to describe in detail. As in it, there are very interesting events are found. And in this matter, Hazrat's goblet of life is over by this time.

25. Upon Afzal Khan deputy collector there was started continuation of the problems to him due to differences with his higher officers. And it started

with his early retirement from his service and during the flood in the month of Ramadan in the year 1326 Hegira all his properties in the house and house was affected by the floodwater in the city. And due to government dues, his villages were seized by the authorities. There was not left any source of income for him. All his friends and well-wishers were kept away from him for this reason. In the period Prime Minister of Iqbal Dowla, there was the fame of this family. But in spite of it, this family has remained respectable and honourable. But the time of the misfortune which will be worse.

It is the practice of people that at such time of problem people will remember Allah and his friends in this matter. But the family of Khan Sahib who was the disciple of the Hazrat. Khan Sahib has a pledge on the hand of Hazrat and he began living in one summer house in Kazipet. During the period of employment, Khan Sahib used to treat himself as a great officer. He was not only away from the Islamic religion but he did not have complete knowledge of the religion. The life of Kazipet was a new turn of his life for him.

The women of that family had good faith and religious-minded women. Choti Begum used to have eating meals with his sister. There she was used to having many chances of meeting with her. And outside there was the company of the Hazrat. This lowest compiler used to live in Kazipet by

chance in those days. There used to have meetings with Khan Sahib generally in the day and night time. There was complete intimacy with him there. Generally, there used to have a discussion with him on religious matters. Khan Sahib was a member of the Freemason group.

One day there was a discussion about it and Khan Sahib said that Freemason group membership, is not a bad thing. In which there will be given teaching about the oneness of God as per the teaching of the previous prophets.As well as mutual cooperation and kindness on which there will be taken oath in this matter. Freemasons are focused on building themselves as people of integrity and membership provides the structure to help achieve that goal. Freemasonry provides the common foundation for friendships between members, many of which will last for life. I told him Tawhid, also spelled Tauhid, Arabic Tawḥīd, (“making one,” “asserting oneness”), in Islam, the oneness of God, in the sense that he is one and there is no another God of Muslim and non-Muslim in reality is not same. The Non-Muslim which say Touhid in which there is must doubt of the shirk (In *Islam*, *shirk* (Arabic: شـرك širk) is the sin of idolatry or polytheism *Islam* teaches that God does not share. His divine attributes with any partner) in it. Then in the such teaching of the oneness of God in which Muslims and non-Muslim get together and

which is not legal for the Muslims. Yes in worldly and economic matters there may be unity and cooperation which is possible. In the matters of faith especially in the matter of the oneness of God how there will be equality possible.? But in the understanding of Khan Sahib which is not known in this matter. At last, this was agreed to have a settlement of this discussion by Hazrat spiritual master. As per her habit, Hazrat came at the time of 4’o clock. This lowest person and Khan Sahib went into the presence of the spiritual master. And we have submitted our views of discussion. Hazrat has heard our discussions and then he has paid attention to Khan Sahib and he said to him that “Allah says in the Holy Quran (in The *Āyat Ikmāl ad-Dīn* (Arabic: آيَــة إِكْمَــال الــدِّيْن, Verse of the Perfection of the Religion) in the third verse of Surah Al-Ma'idah in the Quran. In this verse, God (Allah) says that he had perfected the religion and completed the blessing. For the sake of the holy prophet, we have got the perfection of the religion and complete the blessing. And in such condition, we did not require the oneness of God which were taught by the former prophets. In the Islamic religion, the oneness of God is in reality and as well as is in the complete form. There was a satisfaction to Khan Sahib by this reply.

In this connection, I have asked Khan Sahib how Freemason members recognize each other.?

Then Khan Sahib told me that “Some meetings were held there and the details which are in written and which are used for meeting purposes. If the other person is a Freemason then he will recognize this matter. At the time of oath-taking, there are such conditions therein and which are not in my mind at this time. He said in the lodge there are found lower class servants who belong to the Freemason group. There will be black curtains. One who completes teaching and will be given a medal. The members are required to pay a handsome subscription to the group. And for this reason, there will be many sources of income for the group.”

In short, there will be meetings and togetherness of us daily. In those days Khan Sahib went to Malampally to collect money from there. The subjects who were revolted against him. One day some people from the village followed his employee Allah Dad Khan Rohila. And he was struck with his sword on the village person and that person died the next day due to injury. The police have found a chance and the police inspector Shah Khan who was reached on the spot. Then the superintendent of the police also reached the village. There were arrested many persons in the village. Khan Sahib was included among the culprits and which was not right in this matter. There were reached news of this in Kazipet. And also one letter of Khan Sahib in my

name and in the name of the Hazrat was received. I have approached the Superintendent of the excise department Mavlavi Saderuddin Sahib. And who was the disciple of the Hazrat and he was reached in tonga into the office of superintendent of the police. And on his personal surety, he has released Khan from prison.

In the beginning, police have submitted this case in the court of the district collector. And upon signing of the paper of surety then this case was submitted in the court of the special magistrate Nawab Sad Jung under charges of intention killing challan was issued from there.

Upon Khan Sahib, there were started waves of worries and problems. There were kindness and support for him from even all children of Kazipet. Because he stayed in Kazipet for a period of some time. There was available special kindness and cooperation to Khan with Hazrat and Hazrat's relatives. On the situation, Khan Sahib made this the lowest person as his negotiator for his business dealings. One local advocate was appointed and his name was Hafiz Al-Haq but it is thought that he is not enough. Then I went to the city and appointed Mavlavi Mohammed Asghar member Bar at law and Mavlavi Mohammed Mazher Al- Haq Ansari advocate and to whom I was brought in the court hearing. Barrister Sahib did cross-question very much upon the witnesses

but the challan which was prepared by experienced officers of the police. The court under charges of intentional killing of the human beings under penal code of punishment and the framing of the crimes was heard and the court has sent Khan Sahib and his 7 or 8 employees into the prison. And for this reason, there was created horror in this matter. There were began coming of sad letters to me from Khan Sahib. And his younger sister Sorat Khatun began to loud and cry and for a period of three days, she did not eat any food and drink for this reason. Among his daughters also began loud and cry and they did not eat food. Hazrat has sent my wife to the shrine building to console Khan Saheb's family and she was joined in their condition.

They did not eat food. In three-four days their condition has become worse. In the house of Hazrat, everybody was worried about this matter. And after few days Khan Sahib was shifted to the city jail. And remaining part of the case for cross-examination again as well as and exam of the witness by the defense lawyer held in the city civil court. Upon hearing this news Hazrat told me to go city and arrange to follow the case there. I thought that only by going alone by me to the city is not sufficient. It is better to take Hazrat there. I told Hazrat to have the intention to go to the city. Hazrat told that "What will be there benefit from

him in the case. Allow me to stay in Kazipet.” But I insist on this matter so, for this reason, Hazrat has the intention to travel. When we reached Nampally railway station Nawab Nizamat Jung Bahadur member of the high court who boards the train for traveling to Viqarabad. Upon seeing this I have also boarded in the train bogie of him and by traveling with him up to Viqarabad I have explained to him all case details. Nawab Sahib told me that what is there the benefit of the Hazrat to come to the city except there will be given consolation to Khan Saheb’s family?.

He told me only to spend less expenditure in this case. And appoint a good advocate. For me started to disappoint from here in this case. By this time we have reached Viqarabad.There was a meeting with Sadar Lith Sahib in Viqarabad. And who has introduced me to Mohammed Umar advocate. Mohammed Umar Sahib introduced to Desanta's barrister. I told him to release Khan Sahib on bail. The fee was agreed for one thousand Rupees and which paid by me at that time. On the next day, Desanta Barrister demanded one thousand more Rupees from me but I have refused him in this matter. I told this story to Mavlavi Habib Uddin secretary of finance and who at that time was going on the tour and who took me to Nawab Iqtadar Jung commissioner of the customs department. Iqtadar Jung has

called Desanta barrister and who came there and began fighting with me but I have replied him tit for tat. At last, I went to see Mavlai Mohammed Asghar and asked him and who has a discussion under his supervision. On the cash payment of Rupees of ten thousand bail was granted in the primary court and Nawab Zulfeqaar Jung Bahadur released him from the jail. Even Afzal Khan could not remain on bail for a week period then Nawab Hakim Dowla and Sir Buland Jung have canceled the bail petition of Afzal Khan and again Khan was sent to jail. The case hearing was started in the court of the special magistrate and again there was started cross-examine of the case. Mavlavi Ghisauddin and Mavlavi Ghulam Akbar Khan were working on the case. The court hearing will run for some days on daily basis or with a gap of one day. And all the time only one case hearing will be there. Sometimes there will be a hearing of the case by the evening time. On one witness there will be cross-examination for four-five days time. There were held 40 court hearings of the case. The case was heard in the court for a period of four months. There were our hidden endeavours that Khan Sahib should be released on bail and the case should be transferred to another court. There was a required medical certificate for release on the bail. One day I have called Dr. Mail Saheb in the court for the inspection of the Khan Sahib and doctor Sahib certified his illness. But it was known

that this doctor’s certificate is not sufficient in this matter. Then I have brought Arstu Yar Jung. He also certified the illness of Khan Sahib. Upon submission of this report, there was a meeting of the high court committee held and they said to forward the file to the chief resident doctor. I went to see the chief doctor along with his fee but who could not certify that illness is dangerous. After that, I have met some English doctors in Bolaram and Secunderabad and among them, one told me to come to the club. When I went to the club and there he came and told me that I have taken advice from the chief doctor and who told me that he is not agreed with this matter. In this way, there was no success in this matter. In another court for the release on bail have submitted two petitions by the source of Nawab Iqtadar Jung Bahadur in the presence of the prime minister Maha Raja Bahadur. But there were not received a good opinion from subordinate office. At last, I have taken a letter of introduction from Sir Nawab Afsar Ul Mulk Bahadur in the name of Nawab Fakherul Mulk who was chief justice of the court. And I went to see the chief justice of the court and given him the letter. Nawab Sahib promised in this matter but there was received opinion from the land revenue department against us and there was not possible any resolution. So there was no success in this matter.

Daily myself and some time Hazrat's elder brother and some time Mavlavi Husam Uddin Sahib used to meet Dr.Shah Meer Khan and pass the message from Hazrat and demand from him to request the Bandgan Aali (king of Hyderabad) to transfer the court case or to grant bail petition. Dr. Sahib has a devotion to Hazrat and uses to promise but he could not say his request in the presence of the Bandgan Aali. And in this way, a period of 4 months was passed away. Khan Sahib by coming and going to the court some time used to kiss the foot of the Hazrat. Hazrat uses to console and solace Khan Sahib. One day I went to see Nawab Iqtadar Jung and he was excused to meet. It was known that from the office Mr.Hington Inspector General of Police, one police inspector came to visit him and told him that he is helping in the court case of Afzal Khan and which is not right. So he was excused me to meet him. In this case, there was a special interest by Mr. Hington. And Afzal Khan told that during this service period there was his differences with Mr. Hington.

In short, there were waves of disappointment from all sides in this case. The friendship of Afzal Khan and Hazrat’s devotion which involved me freely in the middle of this case matter. Including paying attention in all matters I use to be present in the court on the date of hearing for every

hearing in the court. And to go houses of the advocates, and to get copies of the everyday proceeding from the court and make copies of them and to give copies to the advocate. As well as take care of the servants of his house. And big work will be the arrangement of money. Khan Saheb's relative and kith and kin who have not any share in this matter. But Choti Begum has given Rupees 3000 and Khan's brother Nawab Mohammed Baksh has given me Rupees 7000 on a loan basis and he has taken from me receipt for this amount.

Due to the stay of Hazrat for a period of four months in the city, Hazrat was become ill and there found a complaint about the illness. Hazrat told me that " Now give me permission to go to Kazipet." Due to Hazrat's health condition, I told him to go to Kazipet. At last, Hazrat went to Kazipet.At the time of his leaving I have asked Hazrat at last what will happen to the case of Afzal Khan.? He said he will also come there in a few days. You will be satisfied in this matter. I have told Hazrat to give me in writing in this matter. So that I can show that letter to Afzal Khan. Hazrat has given me one writing in this matter and that writing is still safe with me. There was the month of Ramadan and there was the severe hot season of the summer. And it was the month of May, Hazrat left from Hyderabad for Kazipet. At last, the court case was finished in the month of

Ramadan. As it takes some time for writing the lengthy court judgment. So Nawab Sad Jung's proceeding on the individual case which he was completed before the holidays. Khan Sahib due to passion of the happiness who has embraced me in the court and he was began weeping bitterly. And he has said that "If he will make footwear of his skin and present to you then also your thanks which will not be fulfilled." I told him this is the effect of the supplication of the Hazrat. And what is there for the following of the case. Then I have taken Khan Sahib out from the prison and was released him from the office of superintendent of the jail. And brought Khan Sahib to my house. And after meals was taken to Khan Sahib to his house. On the third day, we both reached Kazipet and there were many slogans of happiness everywhere. When Hazrat has seen him then he began weeping. And then he has gone into the room and went into the prostration and he has thanked Allah for this matter. After that, there presented two degrees in the high court which were rejected. This was only Hazrat's supplication as well as his miracle. In such a critical case and in such condition of disappointment Khan was released from the court. This shows Hazrat's dignity.

Hazrat used to like to keep hidden every condition. Whoever person who used to come in his presence for any need then he will say go to

shrine and request for his need with Malik. So that person goes to the shrine and will get favour from there. And surely it is favour of the shrine. But there is also must his miracle there in it. And there were happened by him many of such hundred miracles by him.

5.The details of his death

The duration of Hazrat's illness was there for a period of six months. The complaint of illness was increased and developed in the illness of contemptuous treatment. As well as illness of old which was not recovered so far. There was his old complaint of the conflagration of the bladder and restrain of urine problem. And there was used by him different medicines. And there were not suitable for him hot food items. There was much difficulty for him due to the complaint of old illness. And after some days there was came swelling on his face. The local physician who diagnosis as dropsy (a condition characterized by an excess of watery fluid collecting in the cavities or tissues of the body.) as the complaint of illness and cure was started by him but there was no benefit at all to him. The complaint of old disease which was increased as well as the problem of respiration started with him. This lowest person upon taking permission of the Hazrat has the

intention to bring physicians from the city. This lowest has selected of Hakim Mavalavi Waheed Uddin and Marda Mohammed Yakub Sahib who selected Hakim Mavlavi Rahmatullah Khan as this was physician of the king of the Hyderabad so Mohamed Yaqub has obtained the permission of the H.E.H The Nizam Mir Usman Ali Khan. We both of them have brought these two physicians from Hyderabad. The complaint of illness of dropsy which was diagnosed by both of them. Rahmatulla Khan has given Hazrat special medicine to him but there was no benefit. When Rahmatulla has asked Hazrat about his health condition then Hazrat told him that " His health condition which was the same for many years now it is in the same condition." In those days Hazrat's condition was such that he did not sleep for a period of two weeks. Day and night which will be passed away by sitting with help of the pillow by him. But his natural firmness was there with him so he did not complain in this matter. At last, all were agreed that Hazrat may be taken to the shrine and he should be kept in the place at the foot side of the tomb area. All male and female relatives of the Hazrat who were lived in the shrine along with him there. Approximately there was the severity of the illness of the Hazrat. And during this period Hazrat has undergone many difficulties. The period of three months he has spent by sitting with help of the pillow. The hands

and foot were full of swelling and due to sitting by the support of the hands there came a mark on the hands. To ask about his health condition there used to come to a large number of people in the morning and evening time. He used to meet all of them with humility. When the people say to him you are passing through many difficulties then he will reply that there is no difficulty in his condition of health. And I do not find the change in the natural state of the health. Some time Hazrat used to say that " The man is the asylum of the changes and calamity. Perhaps these days for him are days for the difficulties."

Some told him that "For Urs (death anniversary of a saint) people are coming so now we have to go back to the house." He told "Yes, we will go to our house four days before Urs. So in this way, Hazrat left this world four days before Urs.

Even though he could not move from his place by himself. But in the condition of passion in the night sometimes he will move from his place.

In those days many thousand people used to come to ask his condition of his health. And he used to meet with the people and also made them his disciple. There has not come to any difference in his manners during his period of illness. Mavlavi Lutaf Ali Sahib met with him on the last day and he told him that there is much difficulty to

you Hazrat. Then he told him that "Mavlavi Sahib the world is not the place of stay. One who comes here and he will go must from here. We have lived for a period of 70 years. At last how long we will live here." The old barber came and he has called him. The mother told him that for the vow of his health there is coloring of the tomb. Then he told me that " May Allah color for your faith." In this way, he was talking with the people. After that time health began in the worse condition. Upon seeing his condition people began wet the pieces of the sugar-candy with salvia of the mouth of Hazrat. And took the people these pieces as felicity. The salvia wet sugar-candy which was received to this sinner person by Aziz Pasha. And the sinner has eaten it at the same time. And I was included among the circle of his devotees. On that day it means on 21 Safar month on Wednesday in the year 1331 Hegira year at the beginning of the age of 74 years and at the start of the time Maghrib (sunset) prayer, has left this mortal world.

At the time when his soul left his holy body to meet the Lord of the worlds then this lowest person was present there. And there was not find any kind of changes on his body. And there was even not find ordinary kind of uneasiness or pain. It was seen that some loving person after disbanding of the assembly he went to meet his beloved in reality without wealth. The death of the

holy person is not more than what is mentioned as follows.
“The bridge of death brings the lover to the beloved.”

At that time there was the gathering of many thousand people of men and women. There was such condition of the loud and cry and lamentation that and for this reason, it was seen as the day of the judgment. In the agonies of the death younger daughter called him and he has replied to her call then he returned to Allah. After his demise, there were sent telegram messages of the death of Hazrat to the city. There was the assembly of the recitation of the Quran throughout the night. On the second day his son Hazrat Syed Mohiuddin Badashah, father and brothers of this lowest compiler and Mirda Mohammed Yakub Sahib, Syed Ahmed Quaderi district collector, other persons and disciples came from the city. The local officials, disciples, and devotees from Hanmakonda, Subadari, and from Urs village, etc., came there to Kazipet and a large number of the people have arrived. And from villages where were received information people reached Kazipet.Mavlavi Husamuddin who went to Manakundar was coming from there. After Zuhar prayer there were fixed tents on the water reservoir of the mosque and the funeral bath was given to him and in which his son and some special disciples were only allowed there.

The mother was told that before the funeral bath when she began weeping near his dead body then he has opened his eye. His son Haji Miya said that there were tears out of his eye and which were cleaned by her. Then he has closed his eye then at that time.

Syed Miya said that " When he wants to kiss his foot then he has removed his fingers." There were happen such types of many miracles before his burial time.

The dress which was there on his body before his funeral bath was distributed among the disciples in the shape of the pieces as felicity. There used to come train Kazipet before Maghrib prayer. So for it, there was waited and after Magrib prayer there was held his funeral prayer and he was buried at the time of 9'o clock. After burial ladies of the family of Hazrat went back to the house. And people of the city went back to the city and local people returned back to their respective places.

At the time of the 11'o clock, I have returned back to my house. And on the way, I have heard the lamentation of one group from the roadside from Subadari. But there was not find any person there. When I have reached near village graveyard there was heard of the weeping of one group like above and I was able to know in this matter that there is the mourning of the Hazrat in the groups of the souls. In the place where Hazrat stayed

during his illness time in the shrine building and he was buried in the same place after his death. There was a reason for it that on the day of his death Hazrat told that “There will be here tomb of the perfect holy person of time.” Once he also said that “This house should be broken and keep it backside. Here there is a required place for us. And he told to mother that she should be at the side of him.

Hazrat’s elder son who was the custodian of the shrine who was told that “He has seen dream before 2-4 months that there is one tomb there. So for this reason in the backside of the house, Harzat’s burial took place. And at this place, there was started construction of the tomb of Hazrat. And now by the grace of Allah walls were already built there.

6.The miracles after the demise of the Hazrat Syed Shah Sarwar Biabani R.A.

1. Yaqub Ali Khan who was the inspector of the police in Raichur and who has a dream at his headquarter before 2 days of the death of Hazrat

and who told him to come soon to Kazipet. Hazrat has died before his arrival in Kazipet. He was much regretted his delay in his arrival. It was his habit of Khan Sahib that when he will arrive in Kazipet he used to bring two pairs of Raichuri footwears. At this time also Khan Saheb has brought 3 pairs. The inspector of police has seen Hazrat in the dream and told him to give one pair to Bade Miya, the second pair to your Peeranima, and the third pair to give Abdul Kareem Miya. He has acted as per Hazrat's saying in this matter.

2. To wife of Ghulam Hussain who was a businessman of Manakundur and she has the desire of children. There was a period of 15 years were passed away after her marriage. That person was going back to his place after his burial time. In the dream, Hazrat told him that " How he can go empty hands from his coming to his place?." Afterward, there was born one girl to him. And for its thanks, he has covered silver sheet on the door of Hazrat's tomb.

3. Syed Afzaluddin said that "Hazrat told him in the dream that his living and death is the same."

4. One boy of weaver's family and who used to remember him weep very much. And to him, there was a higher temperature. In the dream, Hazrat asked him whether you have a fever,? And he said yes sir. He told him to open the mouth then he has squeezed the herb into his mouth. And on the next

day morning, the fever was decreased from his body.
5. Hazrat’s younger daughter asked Hazrat in the dream to make her disciple. He told her to open her mouth. She has opened the mouth. Hazrat has put the salvia of his mouth into her mouth.
6. For some days there was a continuation in the house to find suddenly fragrance of aloeswood automatically. So all people used to think that there is the attention of the soul of the Hazrat at this place.
7. In those days when Hazrat Qudsara’s sandal group when which outside of the house and was reached to the village graveyard and at that time there was heard lamentation and Hazrat’s name was also heard. The people carrying off the sandal who have heard the voice of the loud and cry but they could not find any person there.
8. Mavlavi Tajuddin Juanidi’s case for custodianship which was pending in the court for many years. Hazrat was given permission of the recitation of the supplication Haidari. And for which he began recitation. By the grace of Allah, he was successful in his case.
9. Hazrat Haji Miya has seen in the dream that the person is giving an offering to her mother. And there somebody is telling that in the place of Hazrat there is his mother. Then Haji Miya has given Rupees 15 to his mother as an offering to her.

10. Nawab Afzal Khan has said that “He was fallen on the foot of the Hazrat in the dream and began weeping. Then Hazrat told him that “He did not go anywhere and he is there.”
11. Badsha Miya son of Greter told that he was met with Hazrat Qudsara in the dream. One person was telling him about his court case. He said for the case our tiger left the world. And by this time our spiritual master came there. And he told him that “ Oh my Malik does not say this. Such was my age. And in my fate, it was written such.”
12. Mavlavi Dawood Ali a petty court officer who was nephew and disciple of the Hazrat. Sometime before his death he told that “ See Hazrat Miya Sahib came there.” And he used to call Hazrat Miya Sahib.
13. Hazrat’s younger daughter asked Hazrat to give sugar-candy by touching his salvia and which was given to her.

As this book’s first edition was published two months after Hazrat’s death so for this reason, more miracles could not find in this book for this reason. Now in the period of 22 years many of the miracles of the Hazrat which were occurred. Among disciples and devotees, every person will say about the new miracle which was occurred by paying attention by the disciples to the Hazrat for obtaining his spiritual favour for their aims in this matter. But at that time it was difficult for me

to get details of such miracles. But now which I was able to remember by me and I am writing as follows.

14.Now Afzal Khan’s period of prosperity which was started when he was released from jail. After passing of the five months period of illness of Hazrat then Khan has engaged again in his business matters. He has obtained back villages. And wood began selling by him. There was an increase in the income of many thousand rupees for him and his circle of the new and old friends was extended. And all his relatives were gathered with him. There were arranged many marriages and many children were born in his family. He was found with him houses, gardens, and necessaries of the richness with him and his remaining life period of the 14 years which was passed in luxury and comfort. There was a began income of Rupees of 50,000 or 60,000 yearly for him from the villages.

15.After the death of Hazrat, he has become a devotee of one Arab person Saber Bin Siraj and who was poor and a deprived person. And it is said that he is a great spiritualist. And it is heard that Khan Sahib was fixed some portion of his income to him. And for this reason, he has become a wealthy person. And he has acquired property of the many thousand Rupees by him.

16.During the period of the devotion that the Arab person then Khan Saheb’s thought diverted from

Hazrat’s family. So he has stopped offering of the Urs and he started offering in his house. Khan Sahib has written his donation of rupees of ten thousand and he has many intentions for the service of the shrine. He wants to give rupees 3000 as an endowment amount annually to the shrine from his property and in this matter, it is available his legal documents with me. But he could not fulfill this matter. There was not done service any to the shrine or to Hazrat’s sons by him. But he used to engage in good deeds to the poor persons. He was blessed with the Hajj pilgrimage and visit of Madina. He was punctual to the prayer as well as a fast keeper before. During the tight financial time of Khan Sahib, this lowest compiler has given him rupees Ten Thousand by mortgaging the jewelry of my wife and some of my other relatives. And after the release of Khan Sahib for some period of time for different works and at a different time I have paid to him small and big amounts to him. By the grace of Allah, this lowest person is not under any favour of Khan Sahib in this matter.

17.During the time of devotion of Khan Sahib with Saber Bin Siraj, there was unrelated by him with all peoples of Kazipet. And in which this lowest person is also included. And there was hindrance with me also. When there will be a meeting then will be possible saying of salam to me by him. So there were remained such of the relation with

Khan Sahib. But in the last period of his life before two years of the death of Khan Sahib then he began coming to visit this lowest person. And used to meet with me with the same type of his love and affection of old-time and the old relation and which were began restarting. But is regretful that Khan Sahib left the mortal world.

18. During the world war of 1914 the regiments of Bolaram went to Europe to participate in the war. In those regiments, many of the disciples of Hazrat have also participated. After the end of the world war, they came to visit the shrine and I have got the chance to meet them in Kazipet. From many of them, it was known that they used to come from the battlefield in a safe and secure condition. But other persons of another regiments who will be died on the battlefield. Those disciples of the regiments have decided to take some amount from their monthly salaries for offering the amount of the shrine. And upon going to the battlefield they will remember and pay attention to Hazrat. Abdul Rahman cavalry officer who told me in this matter as such that some cannonballs went from our side and upon our heads. And due to the blessing of our spiritual master we were safe and secure at that time. Ghouse Khan cavalry officer etc. and some other persons have mentioned such kinds of war events.

19. Nawab Bashir Yar Jung Administrator of the Organization of the H.E.H. THE NIZAM and for

him there was an accident by his car and one person was died. And there was written of challan of the case in the Secunderabad court. As Nawab Saheb was a respectable person so for this reason there is worry among all of his relatives and friends in this matter. Nawab Saheb's father Nawab Nazir Yar Jung came to Kazipet during the Urs days. And he has stayed many days in Kazipet and he used to visit the shrine and there was the attention of the soul of the Hazrat in this matter and Nawab Bashir Yar Jung was freed from his court case.

20. Mavlavi Sami Ullah Saheb has become ill and also there was some effect on his mind. His mother and his brothers kept him for many days in the shrine. And due to the blessing of the shrine, there was the recovery of his health and he also gets employed and now by the grace of Allah he is working as Tahsildar in the Government of the H.E.H the Nizam of the Hyderabad.

21. Son in law of Syed Afzaluddin's brother who was become severally ill in Barar area due to complaint of body joints. There used to live a high temperature in his body. And he was not fit to move as well as travel. There will find pain in the body joints. And he used to be found in the condition of loud and cry in the day and night. And his mother in law thought to bring him to the Kazipet shrine. He was lifted by hands and travel from his place in Barar to Hingoli by car and from

Hingoli to Kazipet he was traveled by train. He was kept in one hut near the shrine and he was placed on Paral (paddy stems used as loose mattering) of grass in the sleeping condition under the tamarind tree. He used to sleep there always and he could not even turn his side. There was severe cold of the winter season in Kazipet. There were no more for his facilities for his bedding and as well as a blanket for him. So there were many difficulties for him. Two-three months were passed in this way. During this time there were glad tidings to him by Hazrat in the dream. And he was told about his recovery of health. One day he has seen in the dream that Hazrat and who has given him some powder and told him to give this to the patient. He asked where is Hazrat Malik. He told that there are found all of his government here. And Hazrat Malik is living in some other place. So he was eating the powder in the dream and he did not use any other medicine in this matter as his faith was very strong. And he used to ate aloeswood (ash) and oil of lamps of the shrine which is used for his massage of the body. There was the recovery of his health began gradually and he began sitting and standing. Then he began to stand for some time. And then he began walking slowly. And in a few days, there was complete recovery for him. Afterward, upon performing of offering he went back to his place from Kazipet.

Now I am finishing this book here and requesting the readers to add him in their supplications.

By Darwesh Mohiuddin
Urdu Sharif
Hyderabad
Date : 22nd Zil Hajj 1452 Hijri corresponding to the year 1934.

THE END.